

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto One-Chapters 1 to 9



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ।'

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To

Our Beloved Bhagawān

SHRI 'GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

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॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४ था रस्ता, जुहुस्कीम,

पारले (पश्चिम),

मुंबई-४०० ०५६.

दि. १३/३/२००६.

कहा जाता है कि सुबोधिनीपर 'प्रकाश' और 'लेख' नामोंवाली व्याख्या लिखनेवाले गोस्वामी श्रीपुरुषोत्तमजी और गोस्वामी श्रीवल्लभजी दोनोंके बीच ऐसी योजना बनी थी कि श्रीपुरुषोत्तमजीको तब प्रथमस्कन्धसे प्रारम्भ कर एकादशस्कन्ध तक व्याख्यालेखनकी यात्रा तै करनी थी और श्रीवल्लभजीको दशमस्कन्धसे प्रारम्भ कर प्रथम-द्वितीय-तृतीय स्कन्धोंपर पहुंचना था. हम जानते हैं कि इस आपसी समझोतेके बावजूद न तो श्रीपुरुषोत्तमजी सम्पूर्ण दशमस्कन्धपर प्रकाश लिख पाये और न श्रीवल्लभजी तृतीयस्कन्ध और एकादशस्कन्ध पर ही. इन्होंने कमसे कम व्याख्या लिखी भी हों तो आज न तो उपलब्ध होती हैं और न प्रकाशित ही हो पायी हैं. वैसे तो श्रीवल्लभजीकी प्रथम-द्वितीय स्कन्धोंपर 'लेख' नामिका व्याख्या उपलब्ध होनेपर भी अभी तक प्रकाशित नहीं हो पायी हैं.

इस ऐतिह्यको स्मरण करनेका तात्पर्य यही है कि श्रीमद्भागवत महापुराणके प्रति भक्तिभावोंसे भरपूर हृदयवाले और प्रारब्ध अनुष्ठानमें पूर्ण निष्ठाके साथ निरत रहनेवाले श्रीरामनृजी भी सुबोधिनीके आंग्लभाषामें अनुवादकी योजनाको श्रीवल्लभजीकी तरह दशमस्कन्धसे प्रारम्भ करते हुवे आगे बढ़े हैं. इसके अन्तर्गत कमसे कम एकादशस्कन्धका अनुवाद तो इन्होंने भगवत्कृपासे पूर्ण करके प्रकाशित भी करवा ही दिया है.

एतदर्थ इनके आंग्लभाषानुवादके विभिन्न खण्डोंको मुद्रित-प्रकाशित करनेवाले श्रीनरेश और श्रीसुनील बन्धुओंके प्रति भी सभी सुबोधिनीप्रेमिजनकी ओरसे अपने कृतज्ञताका भावोंको प्रकट करनेके लोभका संवरण शक्य नहीं.

अब इन तीनों तथा इनके सहयोगी श्रीगोपालभाईको भी हार्दिक अभिनन्दन प्रदान करते हुवे प्रथम स्कन्धके प्रथम भाग (नों अध्यायों) के अनुवादके प्रकाशनको अभिनन्दित करना चाहूंगा कि श्रीरामनृजीको परब्रह्म परमात्मा भगवान् श्रीकृष्ण इसी तरह आयु-आरोग्य समय-सुविधा तथा सहयोग-अखण्डोत्साह प्रदान करते रहें कि ये समग्र सुबोधिनीका आंग्लभाषामें अनुवाद प्रकट करनेका यह परमपुरुषार्थ पूर्ण कर पायें!

गोस्वामी श्याम मनोहर

श्री ४६:

गोस्वामी श्याम मनोहर

श्रीमद्भागवत महापुराण कांठ २ भाग ७३ भा. ६६ अंशका
वाक्य आदि सम्प्रदायों में आपनिर्वाहक प्रकृतियों के गण-
निरदिष्टासनाई प्रकृतियों का भाग्य भाग्यसत्त्व के अवस्था-
निरदिष्ट-सम्प्रदाय (२०) अतीव महत्त्वपूर्ण मान्यता है।

उपनिषद्वाक्य उत्पत्ति-विधितोत्पत्ति-मोक्षमार्ग परम्परा
श्रीमद्भागवत महापुराण कांठ २ भाग ७३ भा. ६६ अंशका
महाकाव्य-ईश्वरवाक्य-विशेष और मुक्ति तथा आश्रय रूपी
दिव्य लीलाकार भाग्यसत्त्व के रूप में विशिष्ट है।

महापुराण श्रीमद्भागवत भा. ७३ भा. ६६ अंशका, अतीव महत्त्व-
पूर्ण और सर्वज्ञान के सर्वोत्तम परम्परा के सचि-
श्रीमद्भागवत महापुराण कांठ २ भाग ७३ भा. ६६ अंशका
है। अतः श्रीमद्भागवत भा. ७३ भा. ६६ अंशका का भा. ७३
भा. ६६ अंशका का भा. ७३ भा. ६६ अंशका का भा. ७३ भा. ६६ अंशका
का भा. ७३ भा. ६६ अंशका का भा. ७३ भा. ६६ अंशका का भा. ७३ भा. ६६ अंशका

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्वयं,
मम्बई ४०० ०५६. फोन: ६१४३२६

"अडेल"

महाप्रभु श्री बल्लभाचार्य मार्ग, नयाशहर, किरानगढ़, ३०५८०२

गोखामी श्याम मनोहर

महाराष्ट्र, एक ही इतिहासकार, मुख्य निष्कर्ष
फलस्वरूप नया सिद्धांत प्रस्तुत करने के लिए है, जो नए
सिद्धांतों के समर्थन के लिए है। इसी तरह
गोखामी निष्कर्ष अंग्रेजी भाषा में ही प्रस्तुत
कर रहे हैं जो गोखामी निष्कर्ष नए सिद्धांतों
के समर्थन के लिए है।

एक शब्दों में समर्थ, अंग्रेजी भाषा में, इसमें प्रत्येक
इस संदर्भ में, इस संदर्भ में प्रस्तुत करने, प्रस्तुत करने
इस संदर्भ में प्रस्तुत करने गोखामी निष्कर्ष
की गई है।

अंग्रेजी भाषा में प्रस्तुत करने नया सिद्धांतों की
प्रस्तुत करने संदर्भ में प्रस्तुत करने, प्रस्तुत करने प्रस्तुत
अंग्रेजी भाषा में प्रस्तुत करने प्रस्तुत करने है; नया सिद्धांतों
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६३, स्वतंत्र सोसायटी, चौथा मंजूर, मुंबई
महाराष्ट्र ४०० ०५६, फोन: ६१४३३२६

"अडेल"
महात्मा श्री बल्लभाचार्य मार्ग, नमोराष्ट्र, किराना, २०५८०२

गोस्वामी श्याम मनोहर

ਗੋਰਾਮਾ ਸ਼ਾਮਾ ਮੋਰਾ
ਪਰਮੇਸ਼ਵਰ ਸਾਹਿਬਾਨਾ ਦੇ ਸਾਹਿਬਾਨਾ ਦੇ ਦਰਸਾਇਆ
ਕੀ ਸਾਹਿਬਾਨਾ ਸ੍ਰੀ ਈ. ਰਾਮਨਾ ਦੇ ਸਾਹਿਬਾਨਾ ਦੇ ਸਾਹਿਬਾਨਾ
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[illegible]

६३, स्वस्तिक सोसायटी, चौथा रस्त, जुहू स्कीम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

"अडेल"
महाप्रभु श्री वल्लभाचार्य मार्ग, नगाराह, किरानगड, ३०५८०२

गोस्वामी श्याम मनोहर

आमने श्रीमानमजीडिरी मनावरु/न/ ५२, तलादीपिका
मी पडुमिशिनं रामाउ मनावरुडुडुडुडु ६१ दिवस
गरी है.

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मिहामि मीरी मीरी

६३, स्वस्तिक सोसायटी, चौथा रस्ता, न्यू स्वयं,
मुंबई ४०० ०५६. फोन: ६१४४३२६

"अडेल"
महाप्रभु श्री यल्लुभाचार्य मार्ग, नयाराह, किशनगड, ३०५८०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायोंके तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती।
किमधिकम्.....

दिसम्बर ५, २००२

मुंबई

गोस्वामी श्याम मनोहर

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabhyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2002

॥ श्रीगुरुभ्यः ॥

राधारमणवृत्तान्तं कृष्णवक्त्रभयोषितम् ।
अक्षैरिन्दिरमणारुयेन भाषाभैदेन सुन्दरम् ॥

भगवदुगलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवक्त्रभयोर्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाज-
नेन विदुषा तादृशमेव कृतम् । सरसभाषाशैली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतं वाः
भगवदनुग्रहसहितपाठकप्रमोददावेति नारपणमृतेष्वर्च-
निरमामि ।

नारायण! नारायण!! नारायण!!!

ॐ नमः आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

With blessings and best wishes
Sri Ranga Ramanuja Yati

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

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Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākhyāna of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

and my Gurudeva Ubhaya Vedānta Shri. Sampathkumāra Swami, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy Inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgvāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkūmāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periaashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rāhyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārñāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhādās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things".** He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. **To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.**

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



SHRI GOVARDHANA GIRI NATHA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं - प्रथमस्कन्धं - अधिकारलीला ॥

SRI BHĀGAVATAM - CANTO 1,

INTRODUCTION.

MANGALĀCHARANAM.

वन्दे श्रीकृष्णदेवं मुरनरकभिदं वेदवदोन्तवेद्यम्।

लोके भक्तिप्रसिद्धयै यदुकुलजलधौ प्रादुरासीदपारः।

यस्यासीद्रूपमेव त्रिभुवनतरणे भक्तिवच्च स्वतन्त्रम्

शास्त्रं रूपं च लोके प्रकटयति मुदा यः स नो भूतिहेतुः॥१॥

VERSE 1 Meaning: "I am prostrating to our Lord Sri Krishna, who has destroyed the demons Mura and Narakaasura, who were full of blemish, and who obstructed everything that is good and virtuous! Our Lord's divine nature can be realized only through the Vedas and the Upanishads. Our Lord has no end, He is beyond and is our Lord Sri Hari! With a view to inspire and progress "devotion" (Bhakthi), our Lord manifested in the big ocean of the family of Yadu! Our Lord's blissful divine form has got originated only for the redemption of all the three worlds! Our Lord, like the devotion to Him, through His blissful divine nature, with a view to confer

"liberation" to everyone, has caused his manifestation the and also of the holy scriptures, which represent Himself only! May Our Lord Sri Krishna, become the cause for the joyful celebrations, in the form of our commentary on Sri Bhagavatam. In other words, may our Lord and Master Sri Krishna inspire the correct rendering of the real meaning and nature of this Sri Maha Bhagavatam."

कर्ता ज्ञः सकलस्य यो निगमभूः सर्वस्वरूपोऽपि सन्।

सर्वस्यापि विधारणो विजयते निर्दोषसर्वेष्टदः।

यो लीलाभिरनेकधा वितनुते रूपं निजं केवलः

सोऽयं वाचि ममास्तु पूर्णगुणभूः कृष्णावतारः पतिः॥२॥

VERSE 2 Meaning: "Our Lord Sri Hari is the creator of this entire Universe and is omniscient. He is the "cause" for the origination of the Vedas and the scriptures. Though, He has become, all these "forms", He is the Lord, who fulfills all the desires of blemishless "Jeevas"! Our lord manifests Himself in various types of divine forms, as per the requirement of His Leelas! He is invested with all the noblest virtues in a total way! Though, having the highest "purity", our Lord, manifests Himself in endless forms. Let this glorious manifestation, as our Lord Sri Krishna, get established in my "words" as their "Pati" (controller - protector - master).

Through the next verse, our Shri Mahaprabhuji is prostrating, as per the best of traditions, to his father.

श्रीमदवल्लभविद्वदीशविलसद्वंशाब्धिपूर्णेन्दवे
 श्रीगोपीपतिवन्दिने सुमनसि ब्रह्मामृतस्यार्न्दिने।
 श्रीमदलक्ष्मणभट्टसूरिरिति यन्नाऽमाखिलाऽभीष्टदम्
 तस्मै तातमहाशयाय हरये कुर्मो नमः सिद्ध्ये॥३॥

VERSE 3 Meaning: "I am prostrating to my father Srimad Laxmana Bhatta Suri, who, like the fully risen moon, in the ocean of the prosperous family of my grandfather Sri Vallabha who was the crest jewel among the wise persons, and who worshipped our Lord Sri Krishna, beloved of the Gopis, having a pure mind of the form of a beautiful flower, and having got originated from the dust of the bliss of Brahman, who is of the divine form of Sri Hari and, whose sacred and pure name fulfills all the desires totally."

श्रीमद्भागवतागमः सुरतरुलोके फलत्वं गतो
 भाषाभेदविभेदतस्त्रयमपि स्यान्नो विरुद्धं महत्।
 भक्त्यंशे फलता प्रमाणसुबले वेदत्वमर्थे पुनः
 स्कंधैर्द्वादशभिर्युतः सुरतरुःशाखाद्विवह्निद्वयम्॥४॥

VERSE 4 Meaning: "Srimad Bhagavatam is of the divine form (similar) of the Vedas themselves. It is the wish-fulfilling "Kalpataru" tree! It has, for the sake of the welfare of this world, borne Sweet fruits, so that all of us can become happy! Due to the divisions created by the use of the languages, which are¹ "worldly"² "of other views" and of³ the "union with the Lord" (Samaadhi) kinds, it is necessary to closely compare all these meanings. Yet, it's result-giving nature, symbolic of the nature of the Vedas', and it's nature of being the wish-fulfilling Kalpataru tree — are not "contradictory" at all to each other! — as all of them are in

consonance with the divine nature of our Lord. Due to these three characteristics of being¹ the symbol of the Vedas,² of being result-giving (Phalaroopata) and³ being the ever wish fulfilling Kalpataru tree, this, Srimad Bhagavatam is a great Purana. Why? (1) It is "result-giving", when seen from the point of Bhakthi. (2) As an "evidence and proof", it is symbolic of the Vedas. (3) In it's "meaning", (Artha) it is the eternal wish-fulfilling Kalpataru tree, with it's 12 cantos, symbolic of it's huge branches! This tree has smaller 332 branches (i.e. 332 chapters are there). There are, mainly, three languages used in this Srimad Bhagavatam. (1) "Samadhi" language (the words spoken through direct communion with our Lord, after the merging of the mind in Him). (2) Language of other "views" and (3) "worldly" language. Yet, there is no contradiction at all, on the 3 main characteristics of this Purana, as detailed earlier.

Srimad Bhagavatam is seen as the "pith and summary" of the essential truths of the Vedas and the epics as, all devotees regard Sri Bhagavatam as equal to the Vedas.

अर्थं तस्य विवेचितुं न हि विभुर्वैश्वानरात् वाक्पते-

रन्यस्तत्र विधाय मानुषतनुं मां व्यासवच्छ्रीपतिः।

दत्त्वाज्ञां च कृपावलोकनपटुर्यस्मादतोऽहं मुदा

गूढार्थं प्रकटीकरोमि बहुधा व्यासस्य विष्णोः प्रियम्॥५॥

VERSE 5 Meaning: "This Universe is deprived of the "supernatural" bliss and happiness (of our Lord). With a view to redeem this Universe, and with a view to bring out the "real" meaning of Srimad Bhagavatam, our Lord Sri Hari has, put me, "a part of His", like He did to Veda Vyaasa, into a human body, along with His

grace showered on me. He gave me His “order”, as the Lord is the Lord “Vaishwanara” — the master of all “words”. Due to this reason, I am, blissfully, expounding the secret meaning of *Srimad Bhagavatam* in many ways, with a view to please immensely both Sri Veda Vyaasa and Lord Vishnu.”

लक्षणां नैव वक्ष्यामि न न्यूनादन्यपूरणम्।

आर्थिकं तु प्रवक्ष्यामि परोक्षकथनादृते॥६॥

VERSE 6 Meaning: “I will not interpret the meaning of *Srimad Bhagavatam* by comparing it to anything else, nor will I point out its limitations and then fulfill it through giving some other meanings or interpretations. I will tell only its exact meaning, as conveyed by its words, except for those “meanings” which are revealed to me in the “hidden” divine way.”

अविरोधेन सप्तानामर्थानामिह सङ्गतिः।

उत्तरोत्तरदौर्बल्यं वाच्यं सङ्कोचतः परम्॥७॥

VERSE 7 Meaning: “With a view to avoid “opposition” to the 7 types of meanings, I have attempted to give a “continuity and joining” of all these “meanings”. In this way, giving the 7 types of meanings, there can be deficiency, in strength, of the succeeding “meanings”, as per the “worldly needs”, and my own inability and bashfulness in expression.”

[The 7 types of “meanings” given by our Shri Mahaprabhuji deals with: (1) The scriptural meaning, (2) of the canto, (3) of the division, (4) of the chapter, (5) of the verses, (6) of the words and (7) of the syllables. Though, all these 7 types of meanings have no “opposition” to each other, succeeding the meanings will get

weaker, due to the very nature of such interpretations, from the “whole” to the “part”.]

भाषात्रयविरोधश्च कल्पभेदात्समाहितः।

भाषात्रयविभेदश्च लक्षणैर्ज्ञाप्यते पुनः॥८॥

VERSE 8 Meaning: “Wherever there is “opposition” in the “worldly” language (views), “due to others’ views” and the “Samadhi” language, in Srīmad Bhagavatam, this opposition should be negated and removed through the difference in the situation (context) and the difference among these three languages has been described through it’s characteristics (or one should understand these, through their characteristics only).”

अर्थत्रयं तु वक्ष्यामि निबन्धेऽस्ति चतुष्टयम्।

अत्र सन्तः स्वन्तोषैराज्ञां यच्छन्तु सिद्ध्ये॥९॥

VERSE 9 Meaning: “I have already explained the first “4 meanings” in the “Tatwarthadeepa Nibhandham”. The remaining three “meanings” I will explain in this “Sri Subodhini” commentary. Hence, may the noble-saintly persons, give me their “order” (blessings) with their full satisfaction, and good hearts, for the successful completion of this task.”

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on Introduction of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं - प्रथमोध्यायः ॥

SRI BHĀGAVATAM - CANTO 1, CHAPTER 1

With a view to give instructions to his disciple, that "before the start of the scripture, an auspicious chanting or prayer is necessary to be done", Sri Veda Vyaasa himself, following the "order" of our Lord Sri Hari, begins this holy Srimad Bhagavatam, which inspires and originates in everyone the "bliss of Bhakthi", gives the first verse, as the "auspicious beginning", by explaining the inner meaning of the holy "Gayathri" Manthram, which is the eternal "seed" of the Vedas.

जन्माद्यस्य यतोऽन्वयादितरतश्चाऽर्थेष्वभिज्ञः स्वराद्

तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः।

तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा

धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि॥१॥

VERSE 1 Meaning: "This entire Universe is originated (maintained and destroyed too) from Brahman (the highest truth), which is it's efficient and the original cause! This Brahman is omniscient — as it knows everything. In other words, this Brahman is aware in

every way, of all the factors, for the fulfillment of the 4 main goals of all the "Jeevas" (Dharma, Artha, Kaama and Moksha). This "Brahman" does not revel in any worldly objects, as it is blissful in it's own "blissful" divine form! This Brahman is the emperor of himself — self evident and self sufficient in this Universe. (i.e. He does not need anything from anybody, as it is He who has become everything in this Universe). In other words, remaining inside this Universe, He is aware of everything! This Brahman can cause "infatuation" even to the great wise persons, including Lord Brahma, to whom, our Lord had revealed the Vedas. In this Brahman, this three fold creation (of Satwa, Rajas and Tamas) though unreal, appears as real (because of the reality of Brahman) — like the rays of the "sun" (made up of the element of fire) are mistaken as "water", "water" for "earth" and "earth for water". This Brahman negates His own "Maya" (illusion power) through His own self-effulgent glory! We meditate on this "Brahman" which is the truth beyond (Sathyam Param)."

अथ व्याख्या -

भगवदाज्ञया भक्तिजनिकां संहितामारभमाणः शिक्षार्थं
मङ्गलमाचरन्बीजभावेन प्रथमं गायत्र्यर्थमुपनिबन्ध-

श्रीसुबोधिनीः जन्माद्यस्येति। अत्र हि श्लोकत्रयस्याऽसङ्गतिः। कथारूपं हि भागवतम्। तत्तु, 'नैमिष' इत्यादिना निरूप्यते। तत्रोच्यते। "यत्राऽधिकृत्य गायत्रीं वर्णयते धर्मविस्तरः। वृत्रासुरवधोपेतं तद्भागवतमिष्यते"॥ यथा हि यज्ञात्मको वृत्रस्तद्वधेन यज्ञाः प्रवृत्ता वेदे निरूपितास्तथाऽत्रोपि भक्तयात्मको वृत्रस्तद्वधनिरूपणेनाऽत्र भक्तिः प्रवर्तयिष्यते। गायत्री हि वेदमाता, वेदत्रयार्थप्रतिपादिका भवति। तदर्थो भागवते, प्रथमं बीजार्थं निरूप्यते। यथा वेदस्तथा भागवतमिति। एकबीजत्वात्। अतो गायत्र्यर्थनिरूपणेन वेदविरोधो, वेदादौर्बल्यं च परिहृतम्। किञ्च। यथा हि वेदे, यज्ञियाः

पदार्था योगजधर्मेणाऽनुभूयन्ते फलसाधनसहितास्तथाऽत्रापि योगजधर्मेण व्यासस्त्रयमनुभूतवान्—पुरुषो, मायया बन्धो, मोचनं भक्तिहेतुकमिति। “अपश्यत्युरुषं पूर्णं” मित्यादिना। एषा हि समाधिभाषा। तत्र हि पुरुषप्रयत्नो भक्तावेव। “माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः। स्नेहो भक्तिरिति प्रोक्तस्तथा मुक्तिर्नचाऽन्यथे” ति वैष्णवतन्त्रवचनान्माहात्म्यज्ञानपूर्वकः सुदृढः सर्वतोऽधिकस्नेहो भक्तिः। सुदृढः सर्वतोऽधिकस्नेहस्त्वात्मत्वेन ज्ञाते भवति। माहात्म्यज्ञानन्तु सृष्ट्यादिभिः। तत्र द्वयं साधयितुमेषा भागवतसंहिता। यथा हि यज्ञा, ब्रह्माऽऽत्मावगतिश्च, काण्डद्वयार्थोऽन्योन्यहेतुभूतस्तथाऽत्र द्वयमपि भक्तिहेतुरिति निरूपयितुं गायत्री बीजं, वेदो वृक्षः, भागवतं फलमिति निरूप्यते। अतः काण्डद्वयार्थनिष्णातोऽप्यफलवृक्ष इव व्यर्थ इति भागवतारम्भः। तदत्र श्लोकत्रयेण निरूप्यते। यद्यपि प्रणवो व्याहृतयश्च तथा भवन्ति, तथापि तेषामर्थः स्पष्टो नेति, गायत्र्यर्थो निरूप्यते। किञ्च। अग्न्युपस्थाने हि गायत्री नियुक्ता। “तत्सवितुर्वरेण्यमित्याह प्रसूत्या” इति। तथा मन्देहादिनिवारणे च—“गायत्र्याऽभिमन्त्रिता आप ऊर्ध्वं विक्षिपन्ती” - त्यादिना। तेन निर्विघ्नं वाक्प्रसवार्थं, गायत्र्या भगवदुपस्थानं कुर्वाणो, गायत्र्यर्थमाह। तत्र गायत्र्या जगत्प्रसवकर्तृत्वेन सर्वकर्तृत्वं, देवत्वेन च सर्वज्ञत्वं, षष्ठीद्वयेन निरूप्यते। वरेण्यमिति भक्तिबीजम्। भर्ग इति संसारनिवृत्तिः। “भर्जयत्यखिलाऽविद्या”मिति। अतस्तदेव—धीमहीति। आवश्यकत्वं चाऽऽह—“धियः सर्वेन्द्रियाण्येव मनसा सह सर्वदा। प्रेरयेद्यः समस्तानां तद्भयानं सर्वथा हित” मिति। तदत्राऽप्याह—जन्माद्यस्य यत इति। जन्म आद्यस्य आकाशस्य यत इति वा। “तस्माद्वा एतस्मादात्मन आकाशः सम्भूत” इति श्रुतेः। गायत्र्यर्थे हि प्रसवमात्रमुक्तं, न स्थितिप्रलयौ। वरेण्यभर्गशब्दाभ्यां च पश्चात्सूचितौ। तदत्राऽप्युत्तरार्द्धे सूचयिष्यते। अथवा। सूचितमप्यर्थमादायोत्पत्तिस्थितिप्रलया निरूप्यन्ते जन्मादिपदेन। “यतो वा इमानि भूतानि जायन्त” इति श्रुतेः। जन्म आदिर्यस्य स्थितिभङ्गस्येति तद्गुणसंविज्ञानो बहुव्रीहिः। उत्पत्तिस्थितिभङ्गस्येति वाऽतद्गुणसंविज्ञानः। वेदार्थप्रतिपादकत्वात्त्राऽधिकपुनरुक्ती। अस्येति। ब्रह्माण्डकोटिरूपस्य मनसाऽप्याकलयितुमशक्यस्येति माहात्म्यम्। यत इत्यव्ययनिर्देशोऽविकृतत्वाय, सर्वजगद्बीजमपि ब्रह्म न विकृतमिति निरूपयितुम्। यथा, कामधेनोः

कल्पवृक्षाच्चिन्तामणोर्मन्त्रादेश्च जायमानाः पदार्था दृश्यन्ते। न हि ते विकृता भवन्ति। अनेन “कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वे” ति पूर्वपक्षः परिहृतः। यत्तदोर्नित्यसम्बन्धेऽपि, शब्दन्यूनतादोषपरिहारायाऽध्याहारः कर्तव्यो यद्यपि, तथापि गायत्र्यन्तर्गततच्छब्दव्याख्यानरूपस्य सत्यं परमिति पदद्वयस्य विद्यमानत्वान्नाऽध्याहारः। तत्र ब्रह्मणः समवायित्वं, प्रकृतेर्निमित्तत्वमिति केचिदाहुः। विपरीतमित्यन्ये। कर्तृत्वमात्रमित्यपरे। तत्सर्वनिराकरणायाऽऽह अन्वयादितरतश्चेति। अन्वेतीत्यन्वयः समवायिकारणम्। इतरन्निमित्तकारणम्। “यत्र येन यतो यस्ये” ति श्लोकोक्ता अनुक्ताश्चकारेण परिगृहीताः। अतोऽभिव्रजनिमित्तोपादानं जगदब्रह्मकारणकमित्युक्तं भवति। स्थितिप्रलयादावपि यथाऽपेक्षं ग्रहणान्न समवायकथनदोषः। अथवा। वैनाशिकप्रक्रिया अनङ्गीकारान्नाशेऽप्यव्यक्तस्थितेः समवाय्यपेक्षाऽस्त्येव। प्रत्यक्षानुग्राहकान्वयव्यतिरेकाविह न भवतः। न हि ब्रह्मणो जगत्कारणत्वं प्रत्यक्षसिद्धम्। श्रुतिसिद्धं तु तत्। न वा ब्रह्मणः क्वचिद्व्यतिरेकः सम्भवति। खपुष्पादिकमपि तत्सत्तयैव भासते। “यदस्ति यन्नास्ती”ति वाक्याच्च। तस्मात्सर्वप्रकारेणाऽपि, ब्रह्मैव जगत्कारणमित्युक्तम्। जगत्कारणत्वेन तदुपयोगिसर्वज्ञत्वे सिद्धेऽपि, लोकवत्फलाऽज्ञानं सम्भवतीति, तदाह—अर्थेष्वभिज्ञ इति। अनतिप्रयोजनाय सप्तमी एकस्याऽपि प्रयोजनस्य बहुप्रयोजनार्थत्वं ज्ञापयितुं बहुवचनम्। ज्ञानशक्तेः प्रयोजनानां च न समासः। तेन न हर्षविषादौ। अर्थशब्दः प्रयोजनवाची। अथवा। अर्थेषु निमित्तेषु। चतुर्विधपुरुषार्थसिद्ध्यर्थं जगज्जननमित्यर्थः। सर्वजीवानां सर्वपुरुषार्थसिद्ध्यर्थं जगदित्युक्तं भवति। एकस्यापि प्रयोजनस्य प्रयोजनकार्यकारणपरम्पराणां ज्ञानमभिप्रायार्थः। ज्ञानमार्गे केचन स्वार्थमेव सर्वं करोतीत्याहुः। तन्निराकरणायाऽऽह—स्वराडिति। यद्यपि जीवा अपि स्वरूपमेव, तथापि प्रकारभेदान्न दोषः। स्वेनैव राजते, न विषयेयु रमत इत्यर्थः। अथवा। विराडन्तर्गतः स्वराट्। तेन पूर्वोक्तसर्वज्ञता समर्थिता भवति। अक्लेशार्थं वा स्वरूपानन्दे रमत इत्यर्थः। एतावता रूपप्रपञ्चे कारणत्वमुक्तम्। नामप्रपञ्चकारणमाह—तेन इत्यादिना। यद्यप्यविशेषेण कारणत्वं वक्तुं शक्यं, तथापि रूपप्रपञ्च आसक्तानां जीवानां निवारणार्थं भेदेनोक्तम्। बन्धमोक्षयोः प्रकारभेदेन निरूपणार्थं वेदजगतोर्भिन्नतया निरूपणम्। त्रिविधाऽप्युत्पत्तिर्वेदे नास्ति। किन्तु प्रलये सूक्ष्मतयाऽवस्थानम्। यथा वर्णानामनेकभाषाविततत्वं

विस्तारस्तथा श्रुतेरपि वेदशाखाभेदेन विस्तारः। ब्रह्म वेदम्। अविकृतत्वाय तथा वचः हृदेति मनः पूर्वकम्। स्वार्थमेतदिति भावः। पुराणेन सहेति वा। “पुराणं हृदयं स्मृत” मिति वचनात्। “यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मा” इति ब्रह्मार्थं वेदविस्तारः। भगवत्तात्पर्यं वेद एव, लोक इति वा हृदेत्युक्तम्। य इति गायत्रीतृतीयपादस्थस्य ग्रहणम्। तेन सर्वप्रेरकत्वमायाति। अन्यथा वैयर्थ्यापत्तेः। यत् इत्यस्यैव सर्ववाक्येषु विभक्तिविपर्ययेण योजयितुं शक्यत्वात्। आदिकवये ब्रह्मणे। वेदमार्गेण ब्रह्मैवमुच्यत इत्यर्थः। अन्येषां वेदार्थनिष्ठानामपि तद्रूपेणैव मुक्तिरिति भावः। शब्दसाभिज्ञत्वाय कविपदप्रयोगः। गोपनार्थमन्यथाकथनसामर्थ्याय वा। नह्यन्यस्तादृशोऽस्तीत्यादिपदम्। कविदोषाऽभावाय वा। नानाविधस्तोत्रेण वा सन्तुष्टो भगवान् तस्मै वेदं प्रकाशितवानित्यादिकविपदप्रयोगः। अन्येषां वेदानुपयोगे हेतुमाह—मुह्यन्तीति। यस्मिन्वेदे सूरयोऽपि मुह्यन्तीत्यर्थः। वेदार्थे वा। यज्ञालौकिकान् फलसम्बन्धमात्रे वैदिकान्। ब्रह्म च जीवानामात्ममात्रमिति सांख्या योगिनश्च। न वैदिकाः। पौराणिकाः परं, सद्वादिनोऽपि पुरुषपर्यवसिताः। न तु पुरुषोत्तमविदः। अन्ये च तदनुवर्तिनः। मोहे भगवदप्रपत्तिर्हेतुः। तस्माद्भगवानेव, तत्प्रपन्नो वा वेदार्थवित्। वेदस्य सर्वसमर्थत्वात्कामनया क्लिष्टेषु प्राणिषु कामनासिद्ध्यर्थं वेदप्रचारः। तथैव शाखाप्रणयनम्। तथैव पुरुषश्च हृदि क्वचित्। प्रणवमात्रं वा। “वेदः प्रणव एवाऽग्र” इति वचनात्। सर्वथा वेदोपयोगो ब्रह्मण एव स्थितः। अत एव वेदतात्पर्याऽज्ञानादन्यथा वेदार्थवक्तार उपेक्षणीयाः। प्रपञ्चेन बन्धः। वेदेन मोक्षः। उभाभ्यां हरिः क्रीडतीति माहात्म्यम्। एवं पूर्णगुणविग्रहत्वमुक्त्वा निर्दोषत्वं वदन् भर्गश्शब्दार्थमाह—तेजोवारीति। वरणीयत्वं वा बोधयति। मायातत्कार्यसम्बन्धलेशाऽभावप्रतिपादनात्। दोषाऽभावपक्षे तु दोषो द्विविधः। स्वत एव दुष्टतापादकः सेवकानुद्धारो वा तत्राऽऽद्याऽभावमाह—तेजोवारीति। देहेन्द्रियान्तःकरण धर्मसम्बन्धो दोषः। स च प्रत्येकमिति दृष्टान्तबाहुल्यम्। सात्त्विकादिभेदेन वा। पृथिव्यप्तेजसामन्योन्यस्मिन्नन्योन्याऽवभासो यथा मृषा द्रष्टुरेव तथा बुद्धिजनकः। न तु विषयस्तादृश इत्यर्थः। तेजसि वारिबुद्धिर्मरीचितोये। वारिणि पृथिवीबुद्धिः तमिस्रायां जलादौ। तथा मण्यादिष्वग्निबुद्धिः। मृदि काचादौ वारिबुद्धिः। मेघेषु चन्द्रबुद्धिः। चन्द्रकिरणे

वस्त्रबुद्धिः। सजातीया भ्रमाश्च शुक्तिरजतादिषु। ते यथा जीवानां बुद्धिपरिकल्पितास्तथा भगवति देहेन्द्रियान्तःकरणवत्त्वतारादिषु मृषैत्याह—यत्र त्रिसर्गो मृषेति। यत्रेति निमित्ताधिकरणयोर्ग्रहणम्। ततो गुणत्रयकार्यदेहेन्द्रियमनांसि तद्धर्माः तत्कारणं वा तदधिकरणानि तदर्था वा अध्यासेन न सन्तीत्यर्थः। केवलमिथ्यात्वप्रतिपादने यत्रेति। वैयर्थ्यापत्तेः। सर्वाधारत्वाच्च ब्राह्मणः। तेनाऽध्यासेनैवेति वक्तव्यम्। एतदर्थमेव दृष्टान्तानाह लोकदृष्ट्या प्रतीतः। अन्यस्मिन्ब्रह्मण्यन्यधर्माणां देहेन्द्रियादिधर्माणां प्रतीतिर्मिथ्येति। प्रवृत्ति-प्रकाशतद्राहित्यवैधर्म्यस्य स्पष्टस्यापि सतो यथाऽन्यस्मिन्नन्याध्यासः। केचिद्भगवति देहेन्द्रियाणि परिकल्प्य, तेषां चिदानन्दत्वं परिकल्पयन्ति। केचिच्चिदानन्दे देहेन्द्रियाणि, केचिच्चले कृष्णे जडजीवसम्बन्धं कल्पयन्ति। जडजीवविशेषे वा सामर्थ्यम् केचिच्छरीरे मायातद्गतोरध्यासं प्रकल्पयन्ति। मायाविशिष्टे स्वेच्छयैव शरीरसम्बन्धं वा। सर्वेषां तेषां बुद्धिरेव भ्रान्ता, न ब्रह्मणि शरीरेन्द्रियसम्बन्धः। यथा पुनर्ब्रह्मणि व्यवहारस्तथोत्तरत्र वक्ष्यते। एवं भगवति जडजीवधर्मा मृषेत्युक्तम्। मायातत्कार्यसम्बन्धलेशाऽभावाद्वरणीयं सुन्दरमिति स्वतो दोषाभाव उक्तः। भजनीयगुणान्वदन्सेवकोद्धारमाह—धाम्ना स्वेनेति। स्वरूपस्फूर्त्यैव सर्वेषां सर्वाऽविद्यानाशक इत्यर्थः। स्वरूपमेवाऽविद्यानाशकम्। प्रमेयबलमेतत्। सदेति। न कलिकालादिः प्रतिबन्धकः। कुहकं कापट्यं, देहेन्द्रियात्मभाव इति यावत्। तस्मिन्निराकृते शिष्टं स्वत एव भिष्यति। एतेन भर्जयत्यखिलाऽविद्यामिति भर्गश्शब्दः सकारान्तो व्याख्यातः। तच्छब्दं व्याचष्टे—सत्यं परमिति। कालत्रयाऽबाधितं सर्वलोकप्रसिद्धं सत्यम्। परं श्रेष्ठं पुरुषोत्तमरूपं सर्ववेदप्रसिद्धम्। धीमहीति। ध्यायेम प्रीतिं वा कुर्म इत्यर्थः। इदमेकमेवोभयत्र पदं, वैदिकत्वबोधनाय। अनेन वेदसम्मितं पुराणमित्युक्तं भवति। एवं बीजभावो निरूपितः॥१॥

SRI SUBODHINI: Through the "ORDER" of our LORD this Commentary on "BHAGAVATAM" is being started, with a view to originate pure "Bhakthi" to our LORD and for the sake of "teaching" all of us and to confer holy "Auspiciousness". Firstly the meaning of the holy "GAYATHRI" MANTHRAM is being related to this

holy scripture (AS THE "SEED" FORM OF SRI BHAGAVATAM) Here, some questions can be asked viz. (1) Sri Bhagavatam is told in the form of a "story" (Kathāroopa). (2) Due to this, it's proper beginning should be "the verse describing the "Naimi Sharanya....." i.e. the 4th verse only. (3) As per this, this verse, "From where (whom) everyone has come" (Janmādadya Yataha) and the next two verses are "inappropriately" joined to the proper beginning of this story! i.e. there seems to be no relationship, for these verses with the main story of Sri Bhagavatam. Moreover, no "story" is told also through any of these three verses! Answering this, it is said that, firstly, we should realize, as to which is said to be Sri Bhagavatam? We should consider that "scripture" only to be Sri Bhagavatam, the origin of which, is from the holy Gayathri Manthram!, and in which the "Dharma path" (righteousness) is described in detail, and in which there is the story of Vritraasura also! That is why, here, the Gayathri, of the form of the "seed" (Beejaroopa) is explained first, before starting the description of Sri Bhagavatam.

From the "sacrifice", (Yagna) the demon Vritaasura was born, due to which, ceremonies such as "sacrifices" got obstructed and stopped. But, when Indra destroyed Vritaasura, then, once again, all the "sacrifices" were begun. In the same way, here, in Sri Bhagavatam, Vritaasura, through his "praise" of Sri Hari (Oh Lord Sri Hari! May I become the servant of your servants, who are attached to your holy feet), is considered as our Lord's "devotee"! Vritaasura at the time of his death described this path of Bhakthi and only due to this, this path of Bhakthi came to be practiced, and will also continue to remain so!

verse of this chapter. The Vedas have two parts viz. (1)

The beginning of Sri Bhagavatam is made on the basis of the holy Gayatri Manthram, which is the divine mother of the Vedas. Hence, Gayatri only can explain the "meaning" of the three Vedas. Following this, the meaning of Gayathri is treated as the "seed form" of Sri Bhagavatam. In the way, the "seed" of the Vedas is Gayathri, the "seed" of Sri Bhagavatam also is Gayathri only. If the meaning of the mother of Vedas viz. Gayathri is described in Sri Bhagavatam, there will not be any opposition of Sri Bhagavatam to the Vedas. Like the Vedas is Sri Bhagavatam also! - as the "seed" for both is same and this SEED IS HOLY GAYATHRI. Following this, like the Vedas are regarded as "proof and evidence" (Pramaana), in the same way, Sri Bhagavatam also is a "proof and evidence". Due to this, Sri Bhagavatam is equal to the Vedas and Sri Bhagavatam is not, in anyway, inferior to the Vedas. As the meaning of Gayathri is explained in it's "seed" form in Sri Bhagavatam, no one should doubt, that Sri Bhagavatam is against the Vedas, and is also weak and lower in nature. With a view to remove this doubt, through the first verse, the meaning of Gayathri has been described, which is it's "seed" form!

Now, the continuity of this verse to the second verse is made in this way. As a person is able to experience, the "result" (Phalam) and the "Saadhan" (the way) connected with the materials for the "sacrifices" (Yagna) through the Yogic powers, in the same way, in Sri Bhagavatam also, Sri Veda Vyaasa has experienced, through "Samadhi" (union and merger of one's mind in our Lord) the three fundamental principles of (1) Of our Lord, (2) the "bondage" of the "Jeeva" through "Maya" and (3) the release from this "bondage" through the path of "Bhakthi" (devotion). This deep experience has been explained through the words "He saw the Lord (Purusha) who is full and total!"

Due to this only, Sri Bhagavatam has been told to be the “language of Samaadhi” of Sri Veda Vyaasa. A “Jeeva” should put effort to attain pure and total devotion to our Lord and the main “subject” of Sri Bhagavatam is this only. “BHAKTHI IS DEFINED, AS THE MOST HIGHEST “PREMA” (LOVE) FOR OUR LORD, WHICH IS FULLY DETERMINED AND STABLE (FIXED) COUPLED WITH FULL REALIZATION OF THE GLORY (MAHAATMYAM) OF OUR LORD”. A devotee attains “liberation” only through this kind of “Bhakthi”, not otherwise! This is the nature of Bhakthi, as defined in the Paancharaatra of Sri Narada i.e. as per the Vaishnava Tantra! Firmly determined “love”, which is “above” all other objects/persons, usually occurs in the heart of everyone, only for one’s own “self” (Aatma), and no one will feel like this, for anyone else! When the Jeeva, begins to regard our Lord, as his own “Aatma” and realizes our Lord as such, then this “Jeeva” gets pure and total love, above everything else, in our Lord. In the same way, it is our Lord, who is the controller of the creation, preservation and destruction of crores of Universes! With this type of knowledge, a “Jeeva” attains the knowledge about the glory (Mahaatmyam) of our Lord! Hence, with a view to make the “Jeeva” realize the glory of our Lord, and through this, enable it to develop firm love, beyond everything else, for our Lord, i.e. with a view to make the “Jeeva” attain, both these “goals”, this Sri Bhagavatam has been manifested. Bhakthi gets fulfilled only through this love for our Lord! This is the “thought”, (ie message) which is described through the second verse of Sri Bhagavatam, in a clear way!

From here, we can see the continuity to the third verse of this chapter. The Vedas have two parts viz. (1)

The "Poorvakanda" (the first division). This part deals with the description of the power of action of "Brahman" symbolized by the "sacrifices" (Yagna). (2) The "Uttarakanda" (the latter division). This part deals with the description of "Brahman", through the power of knowledge! Now, both of these are complementary to each other, helping each other. In this way, Sri Bhagavatam also deals with "Yagnas", the "actions of Brahman" and "Jnana" (spiritual knowledge) and these are termed as , both in actual way, and also traditionally, to be helping the progress of Bhakthi and it's cause also! In other words, through the performance of "sacrifice", in a desireless manner, the mind gets purified. Later, this purity in mind leads one to attain the knowledge of Brahman, and through this, arises Bhakthi or devotion to our Lord! In this way, "Jnana" is the real cause for "Bhakthi" and the doing of "Yagnas" etc. are the "traditional" causes for the rise of Bhakthi. "Action and Jnana" are both, the efficient causes for the rise of "Bhakthi". For making this clear only, it has been said that, (1) "GAYATHRI IS THE "SEED"! (2) THE "VEDAS" ARE THE TREES AND (3) "SRI BHAGAVATAM" IS OF THE FORM OF "FRUITS"!

Due to the above, if a person is connected only to the Yagnas and the knowledge of Brhman, but is not familiar with Sri Bhagavatam, then, this person is considered as "non-fulfilled" like a tree without any fruits! Hence, it is very necessary to manifest this "fruit" (Phalam) of Sri Bhagavatam! Due to this, through the 3 "beginning" verses, the following have been dealt with. Through the second verse, the "tree" consisting of the Vedas is explained and Sri Bhagavatam has been described as the "fruit" (Phalam) and all the three "first" verses

(1.2. and 3) are joined together, in their purport and meaning!

However, the “Pranav Manthra” (primordial) “OM” is usually considered as the “seed” of all “Manthras”, as also the words, “Bhoorbhuvaswaha” – (the reference to the “three worlds” of the Gayathri Manthram. But as their “meaning” not being clear, here, the meaning of “Gayathri only has been described. Hence, without mentioning all the “words” (i.e. word by word) of this Gayathri Manthram, only it’s meaning has been expounded. This is done, because, at the end of the worship of “fire”, usually the Gayathri Manthram is used (chanted); and this is described in the “Brahmana” portion of the Vedas, through the use of the word “Savituhu” (the creator). Later, with a view to remove all doubts and the power of the demons, consecrated water is sprinkled around, while chanting the Gayathri Manthram, through the offering of “Arghyam” (washing of hands, in worship). In this way, this holy Gayathri Manthram is used in many ways. It has also many meanings. With a view to make clear, as to which “meaning” of this Gayathri Manthram is “right and pure”, here, in this verse, without repeating the Gayathri Manthram, word by word, the beginning of Sri Bhagavatam has been made, with it’s meaning only! If we see closely, we would see, that even the “Gayathri” chanting used, at the end of “fire” worship, describes our Lord only!

The Vedas say, “one is the truth”! Wise people call it by many names”, and as per this, our Lord is the “indweller” (Antaryaami) of “fire” also, and all the “demons” are destroyed only through the power of our Lord! In this way, even though the Gayathri Manthram is used for these purposes, it’s chanting invokes the grace

and blessings of our Lord only. This is the real meaning of the Gayathri Manthram. Following this, with a view to ensure, that there are not "obstructions" (VIGHNA) to the flow of words, in connection with the writing and recital of Sri Bhagavatam, the Gayathri Manthram is invoked, in the first instance, with the description of its meaning, (in this first verse "Janmaadysya").

In the Gayathri Manthram, the words "I am meditating on the brilliance of my Lord, who is to be sought after, who is the propeller (originator) of all the worlds" are used. As per this, the word "Tat" (that) means, "THE LORD, WHO IS THE CREATOR OF THIS UNIVERSE (SAVITUHU), HENCE, HE IS THE CREATOR! AS HE IS "DEVA" (DIVINE), HE IS OMNISCIENT (ALL-KNOWING). In this way, the meaning of these two words have been described through the words, in this verse, respectively viz. "From whom this Universe has come, resides and abides" and "He who is present in all" and "He who knows everything".

The word "Varenyam" means "the best and the highest" – He, who is the "best" only will be "loved" (Bhakthi), and that is why, the Lord only is worthy of being "loved" (devoted to). Here, the meaning is that **ONLY BRAHMAN IS THE HIGHEST! AND HE ONLY IS THE "SUBJECT" FOR THIS BHAKTHI!** Being "Varenyam" – THE BEST – our Lord is the "root cause" of Bhakthi. The word "Bharga" (brilliance – power) indicates the "release from this world of births and deaths" (Samsaara Nivruthi). It is our Lord, who destroys, all types of "ignorance", (Avidhya) and our Lord is hailed as "Bharga". Hence, the words of this verse, viz. "the power of the sun's rays" and "Dhaamna" "(holy abode)" respectively explain the words of the

Gayathri Manthram viz. "Varenyam" and "Bharga" (see meaning as given above).

Thus, the meaning is very clear. The Lord who gives birth to everyone/everything – TAT SAVITUHU! – our Lord is omniscient (Devasya) - THE HIGHEST (VARENYAM) - and the redeemer of "Samsaara" (BHARGA). "We are meditating on this Lord (DHEEMAHI – SATYAM PARAM DHEEMAHI). In the Gayathri Manthram, the word "Dheemahi" (I am meditating) is present. One should, therefore, meditate on such an exalted Lord – who is the highest "Tatwam" (spiritual principle). This is the order of the scriptures. It has been said that, "The Lord, who inspires the actions in one's senses, mind and the intellect, when meditated upon, confers all auspicious benefits "at all times". Sri Veda Vyaasa has referred through the words "From whom this Universe has come", only to our Lord and he has, while giving his "order", that we should meditate on this Lord only, has used this verse, while starting the Sri Bhagavatam, as the "auspicious beginning" (Mangalācharan).

From now onwards, we shall attempt to give commentary on the first verse of Sri Bhagavatam. The word "Yataha" means "from whom". "Aadhyasya" means "the birth of Aakasa – space" – took place. This meaning is given by the holy Vedas also, through the words "from whom the "Aatman" got originated" (YETASMAT AATMANAHA SAMBHOOTAHA).

In the Gayathri Manthram, the words "Savituhu" denotes to the "creator" only – and not "protection" (Sthiti) or "dissolution" (Pralaya). Due to this, the first words, "JANMAASYA YATAHA" denotes only to the "creator" i.e. "SAVITA"!

The tasks of "protection" and "dissolution" are referred to, through the words of "Varenyam" and "Bhargaha" (see meanings before), and we will give meaning for these, when we explain the meaning of the second half of this verse. In other words, respectively, the words "Varenyam" and "Bhargaha" will indicate "protection" and "dissolution". the actions of!

Alternately, the word "Janmaadi" (the birth) itself can indicate the meanings of creation, protection and dissolution, as given in the Gayathri. The Vedas also have described that only from Brahman, the creation, protection and dissolution of this Universe has taken place! "From whom all these Beings are born" (YATO VAA EMAANI BHOOTANI JAYENTE) — all these Vedic references can be interpreted in two ways. (1) There is birth, whose protection and dissolution is . (2) There is birth etc. and birth, protection and dissolution thereof. In this meaning, the word "birth" (Janma) denotes the entire meaning of the "triad" of creation, protection and dissolution. Hence, the words "births and others (etc.)" - (Janmaadi) — has taken the entire and full meaning of the Vedic reference viz. "From whom all these beings are born" etc. In this way, the meaning given to these words is in consonance with the Vedic "meaning"!

The word "Asya" means "of this vast creation, consisting of crores of Universes, which cannot be even thought of through one's mind", and from whom, "the tasks of creation, protection and dissolution take place". Here, through the use of the words, "unthinkable even by one's mind" and "consisting of crores of Universes" (KOTI BRHAMAANDA ROOPA), the glory and greatness (Mahaatmyam) of our Lord has been told.

The word “Yataha” means that our Lord, despite being the “creator” of all these Universes, continues to remain “changeless” (Avikruta). In this way, Kaamadhenu, Kalpavriksha, Chintamani and the sacred chanting (Manthras) are able to create “objects”, which can be “seen”, but as Kaamadhenu etc. are seen as the “same” (i.e. changeless) as before, in the same way, “Brahman” also remains always “changeless”! Through the saying of the Vedas, we can remove this doubt also viz. “If one Brahman only has made it, from Himself only this entire Universe, and as this entire task is completed by Brahman of Himself and by Himself, there is a possibility, that the root-cause (Brahman) may get affected”. Another doubt may arise, “That Brahman is the “whole” (Amsi) of the Universe, and the “Universe” is a “part” (Amsa) of Brahman. Both these views are against the Vedic references, as the Vedas have regarded “Brahman” — WITHOUT PARTS (LIMBS), INACTIVE AND BLEMISH-FREE — (Brahma Sutram 2-1-26). In this way, a doubt has been raised in Brahma Sutra also. But this doubt is removed through the Vedic reference that “through being the creator of this Universe, Brahman continues to remain changeless”.

“YA AADIKAVAYE”, in these words, the word “YAT” — This — is present. Usually this “Yat” is followed by the word “Tat” (that). But this is not present here. But, this is not considered necessary as the word “Tat” (in the Gayathri Manthram) denotes the “Lord”, and this is referred to through the words “SATHYAM PARAM” (the truth beyond) used in this verse. In this way, “creatorship” of the Universe of “Brahman” is sufficiently proved.

It is necessary for us to know that, in some schools of thought, "Brahman" is considered as an "essential" cause, and "Prakruti" (nature) is considered as the "immediate" cause. Some others regard this exactly in the opposite way. Some others say, that "Brahman" is only the "doer" (Karthā). With a view to remove all these various types of "views", in the original verse, the words, "ANWAYAT" and "ITARATA", have been used. The word "Anwaya" means the "essential" cause e.g. from "mud" a pot is made. Thus the "task" (Kaaryam) is making of the "pot", and the essential cause for this, is "mud". The word "Itarata" means the "immediate cause" (Nimitha Kaaran). For the sake of making a "pot", we need the presence of a potter, his wheel and stick etc.! In the making of a "pot", the factors of mud, the potter, wheel and stick etc. are all different. But in the "task" of creating this "Universe", there is no such difference, as we see in the factors, which are used in the making of a "pot". In other words FOR THE CREATION OF THIS UNIVERSE, BRAHMAN ONLY IS BOTH THE BASIS - THE ESSENTIAL CAUSE AND ALSO THE EFFICIENT IMMEDIATE CAUSE ALSO! IN THIS WAY, A "NON-DIVIDED" CAUSE IS THE BASIS OF THIS UNIVERSE! The syllable "Cha" (and) is used to indicate, that it is our Lord only, who is meant to be the cause of all causes, the doer, the action and everything else (i.e. in whatever third or fourth causative/manner, the words are used). OUR LORD IS THE "DOER" (KARTHA), HE ONLY IS THE "TASK" (KARMA) AND HE ONLY IS THE MATERIAL/INSTRUMENT, (SAADAN) THROUGH WHICH THIS UNIVERSE IS CREATED! This Universe is made by him, for Him and from Him only.

In the 10th canto, (latter part), Sri Vasudeva, has hailed this aspect, in his “Stuti” (praise) sung by him.

In the same way, the “protection” (Stithi) of this Universe also is in “Brahman” only. Likewise in the “dissolution” (Pralaya) of this Universe too! Brahman is thus the efficient cause for causing “destruction” of this Universe also. Due to this reason only, in the second part of the second chapter of Brahma Sutras, the rebuttal of Brahman being the “efficient” cause, is that of the view held by the sage Kanaada, in his philosophy of logic (Nyaya), and not the “efficient” cause spoken of by us and as seen in this Sri Bhagavatam, which speaks of Brahman having become the Universe (TADAATMYA) itself!

Shri Veda Vyaasa has also followed this view only. A doubt arises here. There is relationship between the “task” (Kaaryam) and “cause” (Kaaran). This is called as the “efficient” relationship. Hence, at the time of “dissolution” of this Universe, as the “task” (this Universe) gets destroyed, we have to ask the question, as to which one, this “efficient” relationship is to be seen as established? And if so, in what way, this is done? — especially when, for any relationship, both the “task” and the “cause” have to be present! This “doubt” is cleared by stating, that there is no permanent destruction of this Universe, at the time of dissolution. There is only “disappearance” of this Universe! In this state of “destruction” (so called — but really disappearance), this Universe gets established in the “imperishable” Brahman (Akshara Brahman) only! In this way, the “relationship” is always present, and Brahman continues to be the efficient cause (basic cause).

Another doubt arises here. It is usually said, that whenever there is fire, there is also smoke. This presence of the other, due to another, is called as "Anwaya". Alternately, whenever something is not there, then the other is construed as being absent. E.g. whenever there is no "fire", then, there is not other also viz. the smoke! This sort of argument is known as "Vyatireka". Now a question can be asked. How can we say, that the meaning of "Anwaya" as the "efficient cause" and of "Itara" as the "immediate" cause? This is answered by telling, that BRAHMAN IS THE CAUSE FOR THIS UNIVERSE. But for this, there is no "seeable, through human eyes" (Pratyaksha) proof! This "proof" is from the Vedas. Hence we cannot prove, physically, this "Anwaya — Vyatireka" concept. There is also a "blemish" in accepting this concept — as we have to accept the "absence" of Brahman, when we consider the concept of "Vyatireka", but the absence of "Brahman" is not seen at all anywhere! Even Buddha's concept of "reality of everything akin to a space-flower" (i.e. impermanent and non-existing) is thought of, due to the presence of "Brahman" only! Like, by the utterance of the words "space flowers", a concept gets risen in our "intellect", and it's reality or truth is there only due to the presence of Brahman! In this context, it has been said that, "Whatever is said to be there, or not there, everything is Brahman's forms only, as it's cause, basis and purpose also ie ONLY BRAHMAN IS THE CAUSE FOR THIS UNIVERSE! This is the thought, which has been propounded, by the words of "Anwaya" and "Itarata"!

Being the cause for this Universe, Brahman is hailed as "omniscient", as otherwise, Brahman can never be the

cause for this creation. "Brahman is not "in the know" of the "results", like a "worldly" person!" - this way of telling is inappropriate! This is what is indicated through the words "ARTHESHWABHIGJNAHA". The secret inner meaning of these words is that BRAHMAN HAS TOTAL DETACHMENT AND AN ATTITUDE OF UTTER DESIRELESS-NESS. BRAHMAN DOES NOT DESIRE FOR ANY OBJECT! Due to these reasons only, Brahman is really "in the know" of everything (omniscient). Thus, though deeply unattached to all materials, Brahman is always fully aware of everything! The word "Artheshu" used in plural gender, indicates that, a single purpose of Brahman leads to limitless "purposes and ends"! In this way, Brahman is aware of all these!

It is said, that Brahman is utterly unattached, although Brahman is the cause of all "purposes" and "results". i.e. Brahman has no joy or sorrow due to these. To indicate this only the words "ARTHESHWABHIGJNAHA" have been used with the sense of "Artheshu" and "Abhigjnaha", which gives this meaning.

There is another meaning to these two words viz. Brahman created this Universe for the fruition of the four main goals of human life viz. Dharma, Artha, Kaama and Moksha! The words then will be "ARTHESHU" (on all purposes). Brahman is "ABHIGJNAHA" (is aware i.e. Brahman knows). Hence, for the sake of fulfilling all types of desires and goal of all types of "Jeevas", Brahman created this Universe – and this is Fully known to Brahman!

The above view is accepted by those, who follow the

path of "Jnana" (knowledge) i.e. Brahman has created this Universe, for the sake of Himself! This is not pure or sacred. In the Sri Bhagavatam, it is clearly stated that Brahman is "SWARAAT" I.E. BRAHMAN REVELS IN HIMSELF ONLY! NOT IN OBJECTS! Through the "Jeeva" also is of the same form of "Brahman", Brahman is "Ishwara" - the Lord of the Universe, and the "Jeeva" is only an individual "part". Due to this essential difference, the nature of "SWARAAT" of Brahman does not get affected by any blemish. Brahman is self-effulgent, by His own form, and does not enjoy the objects. Alternately, Brahman is "Swaraat" in this "Viraat" (reveling in Himself in this Universe). In this way, Brahman, being the "truth" of everything, is proved! In other words, Brahman is reveling in Himself only (in His bliss - Aananda), as there is no "sorrow" in Him. The purpose of "dissolution" is "inner enjoyment of His own bliss" (Anthaaraman) and the purpose of "Creation" is the outer enjoyment of His Own Bliss!

In this way, up to now, the first part of the verse has been explained, that all these forms in this Universe are Brahman only - both as it's efficient and material causes. It is said now, that the "Universe of names" i.e. the Veda is also caused by Brahman only. This is explained through the words "Tene" and others. Though Brahman is the cause for both the "name-form" (Naama-Roopa) filled Universe, and there is also no difference, if these are explained together, even then, those "Jeevas", who are attached to the Universe of forms and names, are seen as different from each other. Due to this, the "Universe of names" is explained separately. "Bondage and liberation" are two different states. With a view to explain this, the Vedas are described here, through the

words, “Brahma Hrda” and of the Universe through the words “Janmaadysya” — in separate and different words. Though in the Vedas, description of the three modes of this Universe is given, even then, during the time of “dissolution”, this entire Universe remains in a “subtle and withdrawn way! Like the “colours” are described in so many ways, in the same way the Vedas also have been expanded, through it’s various “branches” (divisions).

Here, the word “Brahman” means the “Vedas”. Like Brahman, the “Vedas” also are “changeless”. The “original” poet (Kavi) referred to here is Lord Brahma, and our Lord, through His mere “thought” made these 4 “changeless” Vedas vast and expanded! In other words, our Lord only gave the knowledge of the Vedas, with his whole “heart” (Hrida) and mind, to Lord Brahma! The words “with His heart” would indicate that, in giving this “knowledge” to Lord Brahma, there was some “self-interest” of our Lord too! The word “Hrida” can mean also “Purana”. In other words, our Lord gave to Lord Brahma, who is the original poet, the knowledge of the Vedas, along with the “Puranas”. There is proof available in the Vedas, about our Lord giving this knowledge to Lord Brahma. “Our Lord manifested Lord Brahma and made him aware of the knowledge of the Vedas”. (YATHA YO BRAHMANA VIDADHATI POORVA YO VAI VEDAAMSCHA PRAHINOTI). This word “Hrida” (heart) is used here, as all secret and sacred opinion and views are usually kept hidden in one’s “heart” only. There is also the other meaning of this word “heart” — that our Lord gave His intimate and very personal “view” to Lord Brahma, and this “intimate” view of our Lord is contained in the Vedas, and not in this world.

The syllable "Yaha" gives the meaning of the third "syllable" of the Gayathri Manthram. Due to this, the meaning of this will be the same as that of this word in the Gayathri Manthram. Gayathri Manthram hails our Lord as the "inspirer and propeller of everyone", and this is the same meaning, which we should attribute to the portion of this verse. viz. "TENE BRAHMA HRIDA YAHA", meaning, "He, who, which his entire heart, gave to Lord Brahma.....". Hence the meaning will be thus, "From whom births etc. take place, and from whom Lord Brahma got the knowledge of the Vedas, this Brahman only, is the inspirer of everyone". In this way, the word "Yaha" (he, who) has been used in the same meaning of "Yaha" used in the Gayathri Manthram. If this was not the meaning, then there is no necessity to use this word at all. Because, the words "Janmadysya Yataha" contains the word "Yataha", and this fulfills the needs (as per grammar) of using the word "Yaha"! But specifically, the word "Yaha" has been used only with a view to reemphasize the same meaning of this verse, as that of the third word of "Yaha", used in the Gayathri Manthram.

"AADIKAVAYE" — the first proponent of the Vedic path is Lord Brahma only. Hence, Lord Brahma is hailed as "the original poet". The purport of this reference is, that all others also, who are deeply devoted to the meaning of the Vedas, will get liberation, in the same form of Lord Brahma! The word "original poet" attributed to Lord Brahma, denotes that, Lord Brahma is aware of the bliss (Rasa) of "sound" (Sabdam). Alternately, the word "poet" (Kavi) has been used for Lord Brahma, to indicate the "hidden" Lord Brahma - as usually all the celestial deities like to be "hidden" (Paroksha). In other

words, the celestial deities also like to be praised, when they are “hidden” (PAROKSHAPRIYA VAI DEVAHA - PAROKSHAM MAMA CHA PRIYAM). Alternately, usually “poets” have the capacity to describe everything in a detailed and different way. Hence this word “Kavi” (poet) has been used!

If the word “Aadi” (original) was not used along with “Kavi” (poet), then, one would be tempted to take the names of all “poets” (including “new” ones) and perhaps, these “new poets” may be full of “blemish”. Hence, by using the word “Aadi” (original), it is made very clear, that there is no “blemish” in Brahman as THERE IS NO ONE ELSE LIKE BRAHMAN!

Alternately, we may also say, that Lord Brahma made our Lord very happy with many “praises” (Stotram). Our Lord, getting pleased, gave the knowledge of the Vedas to Lord Brahma, and enlightened him with this. Perhaps, the words “original poet” have been used to denote this also.

“MUHYANTHI YAT SOORAYAHA” (infatuating even the wisest of persons) — Many pundits also get deluded with the meaning of the Vedic utterances. These “Vedas” are worldly and one attains the various “results” on the performance of the various rituals as prescribed in the Vedas. Due to this, the followers of “Mimaamsa” (the ritual portion of the Vedas) are deluded with the real “meaning” of the Vedas. In this way, the followers of the Saakhya and Yoga systems are also deluded with the meanings of the Vedas — as they say, that Brahman is only the “Aatma” of the Jeevas! Only those, who follow the true “Vedic” path are not deluded. As regards the followers of “Puranas”, they have knowledge up to

the limit of "Purusha" (the divine) only and not "Sri Purushothama" (our Lord - Brahman). In this way, even these, are deluded about the real meaning of the Vedas. Due to their "turning away" from our Lord, all these persons have become "deluded" of the "real" meaning of the Vedas. Due to this, the meaning of the Vedas is known only to our Lord or the "Jeeva" who lives in the "presence" of our Lord! (i.e. in His one-pointed and selfless devotee).

A doubt arises here. If Lord Brahma only knows the "meaning" of the Vedas, and no one is aware of it, then how come, the "sacrifices" done, as per the Vedas, by the followers of the "Mimaamsaka" system (rituals), with their desire for a "son" etc., confer their "desired" benefits? What is it's reason? Answering this, it is said, that the Vedas, being of the divine form of our Lord, are "all-capable". Hence, Vedas have been preached and practiced for the fulfillment of the various types of desires of the Beings. In this way, the "Vedas" themselves have been divided into many "Sakhas" (parts). We have the example of king Pururavas, for the sake of fulfilling his desires, had the "origination" of the three "Vedas" in his "heart" or the reference "that through the form of divine Purusha, the Vedas got originated" or the reference "originally the Vedas were in the form of "OM" (VEDAHA PRANAVA YEVAGRE). Then, this was divided into three viz. Rig, Yagus and Saama Vedas. In reality, however, Lord Brahma only has devised the various Vedic divisions/systems, for the sake of various purposes/tasks/uses. Hence, those persons, who give the "meaning" of the Vedas, without understanding it's "purport", have to be disregarded.

The "Jeevas" get the "bondage" from this world, and the "Jnana" of the Vedas "liberate" them! OUR LORD PLAYS THROUGH THIS UNIVERSE OF "FORMS AND NAMES" (ROOPA NAAMA PRAPANCHAM) ONLY. THIS IS THE GLORY (MAHAATMYAM) OF OUR LORD!

In this way, our Lord is invested with a divine form of totally auspicious virtues and qualities (Gunas). After describing this, while explaining the "blemish-free" nature of our Lord, the meaning of the word "Bharga" (brilliance) is being described.

"TEJO VARIMRUDAM YATHA VINIMAYAHA" — In our Lord, there is not an "iota" of the effect of "Maya" (illusion) or the "working" of Maya! Due to this, OUR LORD IS TO BE SOUGHT AFTER — VARENYA — In other words, He has no "blemish" in Him! [The word "BHARGA" is used in the Gayathri Manthram with the meaning, "The Lord who redeems His devotee from "Samsaara". Alternately this word explains "the love or Bhakthi" to our Lord.] Usually two types of "blemish" are described. (1) The "blemish", which arises out of one's own bad nature. (2) The "blemish" through which, the Lord does not redeem His devotees/servants. The first "blemish", is not in our Lord at all. Usually this "blemish" arises, due to the attachment of oneself to the qualities of one's own body, senses and inner mind. All human beings have this "blemish" in one way or another. There are so many examples on this too, like the "blemish" of Satwik, Rajasik and Tamasik ones! The purport of this example of is that, like earth, water and fire — we see in them the reflection/influence of one on another, - but this view

or reflection is again considered as an illusion (Mithya). Only the intellect of the one, who sees these, takes this type of form or view. But, really, such a type of "object" is not there. In the same way, in our Lord or in His "incarnated" forms, or in the devotees, who have attained the "result" (i.e. our Lord), the "relationship" of the body, senses and the inner mind is an "illusion" (Mithya). In other words, seeing "water" in "fire" — like one sees in a "mirage" — seeing "earth" in water, like one sees "ground" in water, due to the darkness of the night!; seeing "fire" on earth — like one sees in precious stones etc.; seeing "water" on "earth" — like one sees in glasses etc.; seeing the brilliance of the "fire" of the moon on water — like one sees in the "clouds"; or seeing in "fire", the seeing of "earth" in the form of "clothes" — like one sees in the rays of the moon! - In the same way, one sees on identical products of the same nature — e.g. in the sea-shell one gets the impression of silver! In this way, one has the impression of one "object" on another "object", and this is entirely caused by the intellect of the one, who sees! This is due to his "delusion"! — As the "other" object is not present at all there! In the way all these objects are "imagined" by the intellect of the "Jeevas", in the same way, in our Lord and in the various incarnations of our Lord, the "imaginings" of body, senses and inner minds are done by the intellects of the Jeevas. Hence, these are not real.

"YATRĀ TRISARGO MRISHA" — meaning, there is no "ignorance" in Brahman, caused by "Prakruti" (nature). In "Brahman" the instruments for "action" (Kaaryam) viz. the body, senses and mind, or the qualities of these instruments and also it's original

reason viz. Prakruti (nature) and their manifestations of taste, smell etc. — all these have no “ignorance” in them. The purport is that Brahman has no “ignorance”, which the “Jeevas” have, caused by the qualities body, senses, mind etc.

This thought is not based on the “Mayavaadi” philosophy, as “Brahman” is not told as the basis of the body, mind, senses etc., which are considered as caused by “illusion”! But, the Vedas have told Brahman to be the “foundation” (Aadhaar) of all “truthful object (Sadaayatana, Satpratishta). Due to this, Brahman which is the basis of everything, is of a truthful form i.e. it is the “truth”. Hence, the body and it’s qualities are “seen” as being present in “Brahman”, caused by the blemish of ignorance etc. (Adhyaasa) of the “Jeeva”. With a view to explain this actual fact only, it is said, that it is “false” to consider, that the qualities of body, mind, senses etc. are in “Brahman” only, even though all these are “seen” in a “worldly” way (seemingly) to be present!

“TEJO VAARI MRUDAAM” — on fire, water and earth — In water, there is “action”; on fire there is “brilliance and light”; but on “earth” (mud), there is no “action or brilliance”. Although, we have clear perception of all these “qualities” of these primordial factors, the way a person gets deluded of “one” being thought or seen as the “other” — Like one sees “brilliance” in water; “action” in fire; on earth (mud) seeing “fire” and “action”! In the same way, some persons “imagine” the existence of body, senses etc. in Brahman (our Lord), and say, that our Lord is of the form of “consciousness and bliss” (Chidaanandaroopa). Some others, do the

reverse i.e. in our Lord's form of "Chidaanandaroopam", they "imagine" the existence of body, senses etc. Some others conceive of the relationship with the gross objects and the nature of "Jeeva" in our Lord Sri Krishna, in whom there is the ingress (Aavesa) of the divine (i.e. the fully manifested divine). Some others consider, that the Jeeva and the gross objects are also specially capable (i.e. independently, and by themselves). Some think that, this body is affected although in an ignorant way, by Maya (illusion) and the Lord also, as afflicted by this "Maya" power! Some others regard our Lord, who is afflicted with Maya taking "forms" through His own will! All these persons are considered, as having "de-luded" intellects AS THERE IS NO RELATIONSHIP OF BRAHMAN WITH PHYSICAL BODIES, SENSES ETC. We will, of course, explain, as to how the functions of the body etc. occur in Brahman at a later stage. IN THIS WAY, IT IS CLEARLY STATED, THAT THE QUALITIES OF GROSS OBJECTS AND OF THE "JEEVAS", ARE NOT IN BRAHMAN. SEEING THEM IS "FALSE" (MITHYA). THUS, THERE IS NO INFLUENCE OF "MAYA" OR IT'S WORKING, EITHER! DUE TO THIS REASON, BRAHMAN IS TO BE SOUGHT AFTER, SERVED AND WORSHIPPED! - AS OUR LORD IS BEAUTIFUL! OUR LORD BY HIMSELF IS "BLEMISHLESS". THIS IS THE PURPORT, AS TOLD EARLIER!

"DHAAMNA SWENA" - Our Lord, through the inspiration of His divine form only, destroys the various types of "ignorance" (Avidhya) of all types of Beings. Our Lord's divine form and nature is capable of destroying this "ignorance", without the help of any other instrument or means! Even the bad influence and power

of this "Kali Yuga" cannot obstruct our Lord's grace! This role and nature of our Lord is called as "Prameya Balam" (the power of our loving Lord, who showers His grace on His devotee).

On getting freed with the wrong identification of body, senses etc., as being the "Aatma", as per one's "authority and deserving nature", a "Jeeva" attains it's "goal" by himself. In this way, the word "Bharga" of the Gayathri Manthram is given the meaning of "the destroyer of every type of ignorance."

We can now see the meaning of the word "Tat" (that) of the Gayathri Manthram (of Tat Savitur Varenyam). In the words used in this verse viz. "SATYAM PARAM DHEEMAHI" - We are meditating on the truth, which is beyond" - This "truth" of our Lord is beyond the concept of the three types of "time" (Kaala), and is well known in the entire Universe. THIS IS TRUTH OR SATYAM! OUR LORD IS THE HIGHEST, SRI PURUSHOTHAMA. He is well known through all the Vedas.

"DHEEMAHI" means "we are meditating on our Lord Sri Purushothama, who is beyond the triad aspect of time, famous in the entire Universe, and in all Vedas and the highest, as we are loving to Him."

The purport of this is that OUR LORD IS ALWAYS WITH HIS DIVINE FORM AND NATURE, IS BLEMISH-FREE AND FULL OF THE HIGHEST AUSPICIOUS VIRTUES AND QUALITIES! HENCE, OUR LORD IS VERY BEAUTIFUL, IS TO BE EAGERLY SOUGHT AFTER. IN OTHER WORDS, OUR LORD IS THE DESTROYER OF ALL TYPES OF "IGNORANCE", (AVIDHYA) AND BEING VERY BEAUTI-

FUL, HE IS THE ONLY LORD, WHO SHOULD BE SOUGHT AFTER, SERVED AND WORSHIPPED!

Both in the Gayathri Manthram, and in this verse, the same word “Dheemahi” has been used. This indicates, that Sri Bhagavatam also has attained the status of the “Vedas” and through this reason, we can say, that Sri Bhagavatam has got the approval of the Vedas. Up to now, the description of this Sri Bhagavatam as being of the nature of Gayathri Manthram has been made i.e. the “seed” (Beejabhavam) in the form of the Gayathri Manthram has been described.

Now the nature of the “tree” (Kalpataru) i.e. “Sri Bhagavatam is the wish fulfilling tree of Kalpataru” — this is being described through the next verse.

मध्यभावं निरुपयन् कल्पद्रुमत्वमाह—

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां

वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम्।

श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः।

सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषभिस्तत्क्षणात्॥२॥

VERSE 2 Meaning: “Devoid of the blemish of envy, jealousy and other negative qualities, and invested with the qualities of compassion and other virtues, the saintly devotees of our Lord, bereft of the evil propensities such as deception etc. are being described in this Sri Bhagavatam”.

“In this Sri Bhagavatam scripture, a description of our Lord’s divine principle, which is worthy of being understood, has been done. This confers all auspicious benefits and destroys, by it’s very roots, the three types of sorrow (Aādidaivik, Aādibhoutik and Adhyaatmik)”.

“The great Sage Veda Vyaasa has given this “ten-bliss” based Sri Bhagavatam to all of us. Then, what is the necessity for any other scripture, which describes any other subject, other than our Lord Sri Purushothama?”

“The “Aishwaryam” (glory) of this Sri Bhagavatam is immeasurable that, no sooner the desire to listen to this scripture arises in the mind of the most lucky Jeeva, and on listening to this scripture – at this very same time, they are able to install our Lord Sri Krishna in their lotus-flowered hearts and are enabled to lovingly serve our the Lord. The Lord also, out of love, willingly accepts this devotion and remains there.”

श्रीसुबोधिनीः धर्मं प्रोज्झितकैतव इति। धर्मो ज्ञानं च साधनम्। भगवदाविर्भावः साध्यः। तदनु तत्र प्रवेशः फलम्। एतत्सर्वं भागवतादेव भवतीति विशिष्टकल्पद्रुमत्वम्। विधिसम्बन्धो धर्मलक्षणम्। वेदश्च प्रमाणम्। स यज्ञात्मको धर्मः। आचारेऽपि धर्मः पौराणिकः। सत्यादयोऽपि धर्माः। तपःप्रभृतयश्च श्रवणादयश्च। तत्र यज्ञेषु पूर्वोक्तन्यायेनाऽतद्वेतोरपि फलसाधनतयोक्तरूपेण स्वर्गादिपदभ्रमजननाद्वा कापट्यं सम्भवति। आचारेऽपि “शुद्ध्यशुद्धी विधीयेते समानेष्वपि वस्तुष्वि” त्यादिन्यायेन प्रवृत्तिसङ्कोचार्थं गुणदोषौ विधीयते इति कापट्यम्। सत्यादिष्वपि व्यवहारस्य सन्निपातत्वात्कापट्यम्। तपः प्रभृतिषु च “कः क्षेमो निजपरयोः कियान्वाऽर्थः स्वपरद्रुहा धर्मेण”। “कर्षयन्तः शरीरस्थं भूतग्राममचेतस” इति वाक्यात्कापट्यम्। सर्वत्र विहितनिषेधात्कापट्यप्रतीतिः। न तथा श्रवणादिषु किञ्चित्कापट्यमस्ति। तद्धर्मकर्तृष्वपि कापट्याऽभावः प्रशब्दार्थः। प्रकर्षेण उज्झितं कैतवं यस्मात्। स श्रवणादिधर्मो भागवत एव। परमश्चाऽयम्। भगवद्धर्मत्वात्। परो मीयत इति भगवत्साक्षात्कारहेतुत्वाद्वा परमः। कर्तृवैशिष्ट्यादपि धर्मोत्कर्षमाह-निर्मत्सराणां सतामिति। परोत्कर्षाऽसहनं मत्सरो दोषः। कृपालुत्वादिधर्मसम्बन्धो गुणः। दोषाभावगुणयुक्ता अस्य धर्मस्य सम्बन्धिन इत्युत्कर्षः। अन्यत्र मात्सर्यादयः स्पष्टा एव।

ज्ञानमप्यत्रेवेत्याह-वेद्यमित्यादि। अत्र वास्तवं वस्तु वेद्यम्। यज्ञब्रह्मकालपुरुषा एव सर्वत्र वेद्या उक्ताः। तेषामपि वस्तुस्वरूपो भगवानत्रैव वेद्य उक्तः। तदेव हि वास्तवं रूपं सर्वेषाम्। किञ्च। स्वप्रकाशस्याऽपि वेद्यताऽत्रैव शास्त्रे सिद्धा नाऽन्यत्र। अन्यत्र वेद्यस्याऽवास्तवत्वं, वस्तुनश्चाऽवेद्यत्वमिति स्थितिः। अविद्यावद्विषयत्वं च। भागवते तु मुक्तानामधिकारः। सर्वावेद्यस्याऽपि भगवतस्तदिच्छया प्राकट्ये वेद्यत्वम्। अन्यत्र पर्यवसितबुद्धीनामेव तादृशे अवास्तवत्वप्रतीतिः। सर्वेषां वा वास्तवं रूपं वेद्यमिति। यज्ञादिषु कृतेषु च न शान्तपरमानन्दाऽवाप्तिः पारलौकिकत्वाच्च तस्य फलस्या। साम्प्रतं दुःखानुभवश्च। आत्मज्ञानेऽपि शान्तता, परं न परमानन्दः। तस्यैव परमानन्दत्वं शास्त्रैर्विप्रतिषिद्धम्। भगवत्साक्षात्कारे त्वन्ततः सायुज्ये वा शान्तपरमानन्दः। तत्क्षणमेव तापत्रयस्योन्मूलनम्। तस्मादत्रैव फलं साधनं चेति ज्ञानोत्कर्षः। शब्दरसाभिज्ञानामपीदमेवोत्कृष्टमित्याह। श्रीमति लक्ष्मीयुक्ते भागवते, दशरसयुक्त इति यावत्। काव्येष्वप्येतच्छायारूपमस्ति। तथापि निन्दितत्वम्। कर्तृदोषात्। तदत्र शङ्कितमपि नेत्याह-महामुनिकृत इति। वेदव्यासकृत इत्यर्थः। समाधावनुभूय कृतत्वात्समाधिभाषार्थं महामुनिकृतमित्युक्तम्। असाधारणमुपासनाकाण्डोत्कर्षमाह। मन्त्रशास्त्रमुपासनाकाण्डः पञ्चरात्रं च। तत्र मन्त्रशास्त्रे देवता स्वाधीना भवति। परं नेश्वररूपा। पञ्चरात्रेऽपि मन्त्राऽधिष्ठानस्वरूपेणैव स्वाधीनता। तथा स्थानाधिष्ठानेष्वपि साक्षात्पुराणपुरुषस्त्वत्रैव हृद्यवरुध्यः। अत एव परैर्भगवद्व्यतिरिक्तप्रतिपादितैर्भेदेन प्रतिपादितैर्वातैर्वा किं? न किञ्चिदित्यर्थः। वाशब्दस्त्वनादरे। अत्र तु ईश्वरः कर्तुमकर्तुमन्यथाकर्तुं समर्थः अदृष्टकालादिबाधकं परिहृत्य कर्तुं, अदृष्टादिकृतं दूरीकर्तुं च, भ्रान्तेष्वन्यथाकर्तुं च समर्थ ईश्वरः। सद्य इति भागवतश्रवणमात्रेण हृदयाऽऽरूढो भवति विचारचिन्तनव्यतिरेकेणाऽपि। अत्र प्रतिपादकानां महापुरुषत्वात्तद्वाक्यं दुर्बोधमिति बोधनप्रकारमाह-कृतिभिः शुश्रूषभिरिति। बुद्धेः कौशलं कृतित्वमुक्तबोधोपयोगि। शुश्रूषा तु कथनोपयोगिनी। तदुभयसम्पत्तौ तत्क्षणादेवाऽवरुध्यत इत्यर्थः। अथवा। भागवतस्योत्कर्षमाह-किं वा परैरिति। भागवतस्योत्कर्षहेतुभिरन्यैरुक्तैरलम्। वेत्यनादरे। अर्थतः शब्दत उत्कर्षप्रकारा बहवाः सन्त्येव। तथाप्ययं महानुत्कर्षः। यद्भगवानेव सद्यो हृद्यवरुध्यते।

कैः? अत्र शुश्रूषुभिः श्रवणेच्छुभिः। सा श्रवणेच्छा महाभाग्यैरेवेत्याह।
कृतिभिः कुशलैः। भाषात्रयविरोधपरिहारेण पदवाक्ययोर्भगवत्परता हि ज्ञातव्या।
अन्यथाश्रुतमप्यश्रुतं भवति। तत्क्षणादिति। तदानीमेव भगवदर्थं प्रयत्नदर्शनात्।
तस्मात्सर्वोत्कृष्टं भागवतमिति वस्तुनिर्देशः॥२॥

SRI SUBODHINI: “Dharma” (righteous life) and “Jnana” (knowledge) are the instruments to attain the “realization and manifestation” of our Lord! The “result” (Phalam) is to enter into our Lord, merging in Him. Hence:

- (1) Dharma and Jnana = Means = “Saadhan”.
- (2) Our Lord Sri Purushothama’s manifestation (Darsan) = “Saadhyam” or the task.
- (3) Entry and merger in our Lord = “Phalam” or result!

All the above three “steps” are possible only through Sri Bhagavatam. Due to this, Sri Bhagavatam is the most sought after “Kalpavriksha” – the divine fulfilling tree – which gives even more “benefits”, than the ones asked or prayed for! Any “task” to be completed requires the “order” of the Vedas i.e. Vedas should approve such a course of action or “Dharma”. In this way, the Vedas become the “evidence” for Dharma. The Vedic Dharma consists usually of “sacrifices” (Yagna) and conduct and worldly conventions (Aachar) are based on the Puranas. Truth, penance and listening to our Lord’s Leelas – all these are also considered as part of “Dharma” (way of virtuous life).

We have already seen, as per the previous verse, that even the wisest “pundits” get “deluded” on the right way of doing the various sacrifices etc. as prescribed by the Vedas. However, these “sacrifices” were not

specified for just attaining the “heavens” etc. The real purpose of these, is to attain the “bliss” of our Lord Sri Krishna. Hence, the Vedic references such as “He who desires for the “heavens”, let him do this sacrifice” only creates more “delusion” in the minds of people. Hence, in the discharge of the Vedic duties, there is the possibility of a person being “gulled”, due to ignorance!

In the context of “conduct” (Aachaar) also, there are rules pertaining to “pure and impure” articles/situations/practices. This is only a “tool” provided for the humans, to sort out properly, virtues from blemish! i.e. with a view to prevent unbridled self-centered actions on the part of worldly humans! Hence, even in these “rules of conduct”, deception can set in! Due to this, the fine line of difference between “truth and untruth” tends to be forgotten! — as truth and untruth gets mixed! Hence, the prospects of deception is here too! This applies to “penance” also. A question will arise here as to how one can confer benefits on the other and on oneself also, through this “penance”? Confusion can arise on this aspect. In the Gita, “penance” has been condemned. It is said that, “He is foolish who gives, through penance, misery and pain to the 5 elements stationed in one’s body”. Our Lord has also described the right way of doing “penance”.

In the spiritual practice of “listening to our Lord’s Leelas and glories”, there is no opportunity for such deception to arise! As the devotees, who go through this practice are also, usually, bereft of this blemish! In fact, in the entire Sri Bhagavatam, the blemish of “deception” is absent i.e. a devotee would listen, without any blemish in his mind to the Leelas of our Lord, as explained in this Sri Bhagavatam. BEING OF THE VIRTUE OF OUR

LORD HIMSELF, THIS LISTENING OF OUR LORD'S "LEELAS" IS THE HIGHEST DHARMA! In other words, through this, our Lord Sri Krishna is known and realized. IN THIS WAY, THIS VIRTUE OR DHARMA ENABLES A DEVOTEE TO REALIZE OUR LORD AND GET HIS "DARSAN". That is why, this "Dharma" is hailed as the HIGHEST (PARAMA DHARMA). This "Dharma" has been practiced to perfection by noble saintly persons, such as sage Veda Vyaasa and others and through this also, this Dharma is considered as the "best and the highest", and it is this "Dharma", which has been explained through the words, "saintly persons without envy" (NIRMATSARAANAM SATAAM).

"Envy" is a blemish, where one is unable to tolerate or accept the other's joy and attainments. Compassion is a great virtue. The devotees, who are blemish-free and are also invested with virtuous qualities, only are entitled to listen to our Lord's Leelas. No one else is entitled! Due to this only, this "Bhagavata Dharma" is considered as the highest!

"Jnana" (spiritual knowledge) etc. is also explained in Sri Bhagavatam, and due to this, whatever is to be known is contained in this scripture. The word "Vedhyam" – the real object (i.e. truthful), which is to be known or realized is our Lord only. In other places, the four factors of sacrifice, Brahman, "Kaala" (time) and Purusha (Aatma) have been explained as "Vedhyam" – worthy of being known and not our Lord! OUR LORD ONLY DESERVES TO BE KNOWN, AS OUR LORD IS THE REAL "FORM" OF EVERYONE AND EVERYTHING!

It is our Lord only, who is self-brilliant, who can

be realized through this Sri Bhagavatam i.e., only Sri Bhagavatam can reveal the real nature of our Lord, as HE IS! Nothing else! As in other scriptures, the knowledge worth knowing (i.e. as described in them) is "unreal", and their description of "reality" is not worthy of being known! Hence, the material as contained in the other scriptures, are fit only for "ignorant" persons, who only have the authority to follow these scriptures. **BUT SRI BHAGAVATAM IS DESERVED ONLY BY THE LIBERATED SOULS.**

Our Lord Sri Krishna manifests Himself, out of His own desire and will, in this Dharma of Sri Bhagavatam and becomes "knowable and known" (Vedhyam) although He cannot be "known" otherwise by everyone! Those, who are deeply committed to the other scriptures, usually see our Lord's "unreal" nature in Sri Bhagavatam. In other words, a person, who is really interested to come face to face with the "truth" is able to attain the same here only i.e. in Sri Bhagavatam. The full realization of our Lord, AS HE IS can be attained only here.

On doing the "sacrifices" (Yagna), or on understanding them, a person cannot attain either "peace" (Saanthi), or the highest bliss (Paramaananda), as the "results" usually attained through these "sacrifices" (Yagnas) are conferred in the "other world" (after death) and not here, in this world. Hence, till one lives in this world, sorrow and pain will continue. One can get "peace", through the knowledge of one's "soul" (Aatma). But the highest bliss (Paramaananda) will not be attainable through this! In fact, this is clearly stated in the scriptures. A devotee can attain "peace" and the "highest bliss" only on

attaining the actual “Darsan” of our Lord – UNION WITH OUR LORD – SAAYUJYAM – simultaneously the “three types” of sorrow are also, removed, by it’s “roots”! Hence, only through Sri Bhagavatam, a devotee can get the “results” of listening to our Lord’s “Leelas” etc. – through this “Saadhan” – (instrument) and the “Phalam” (result) thereof! Due to this, in comparison to the path of “Jnana” (spiritual knowledge), this path of listening etc. of our Lord’s “Leelas”, has been considered as more valuable.

Those, who are able to clearly understand the “bliss of sound” (SABDA RASAM) – for them also Sri Bhagavatam is invaluable. This is what is described through the words used in this verse “Srimad Bhaagavate”. As this Sri Bhagavatam is invested with our Lord’s virtue of “Shree” (Goddess Laxmi), this is called as “Sreemad” (invested with “Shree”) i.e. it has 10 types of bliss, including the bliss of Bhakthi. The author of Sri Bhagavatam is blemish-free, and no one should doubt about His glory. A “great sage” – MAHAAMUNI – has originated this Sri Bhagavatam. A great sage is one, who has thought of correctly and truly – Here the reference is the sage Veda Vyaasa, WHO HAS WRITTEN THIS SRIMAD BHAGAVATAM, AFTER EXPERIENCING THIS IN HIS “SAMAADHI” – UNION OF HIS MIND WITH OUR LORD! It was our Lord, who inspired Sri Veda Vyaasa, in his “Samaadhi”, and the sage has written, with due contemplation, the same principles as inspired by our Lord! Even Veda Vyaasa has written that, “I have not written or created this, as per my own independent will”. Hence, no one can attribute the “blemish” of the author, if any, to this scripture.

The system of "Manthras" (incantations of holy verses) and "Pancharaatra" are provided for a devotee's "worship" i.e. these teach us the way and method of worshipping our Lord! Our Sri Bhagavatam is greater than these systems of "worship"! Through the system of "Manthras", a celestial deity comes under the control of a devotee — but this "deity" is not "Ishwara" or the Lord of the Universe! In the "Pancharaatra" system also, the celestial deity comes under the control of the devotee e.g. in places like Mathura and other holy places, the Lord's "form", for the sake of worship, is "ingressed" (Aavesha), and in this way the "place" becomes important for such worship. In other words, our Lord does not come and occupy the hearts of the devotees, who follow the "system of worship of "Pancharaatra", and who live in places like Mathura etc. ONLY THROUGH SRI BHAGAVATAM, OUR LORD SRI PURUSHOTHAMA COMES AND OCCUPIES THE HEART OF HIS DEVOTEES! Hence, the scriptures, which speak of so many "other things", except about OUR LORD, will not be able to confer the desired benefit of TOTAL AND PURE BHAKTHI TO OUR LORD! This "fact" is emphasized through the words, "KIM VAA PARAIHI" (how can the other?). The word "Vaa" is used as a mark of "disrespect" i.e. any system of thought, which speaks of the other subjects, except that of our Lord, cannot be held in "esteem"! In our Srimad Bhagavatam only OUR LORD IS DESCRIBED AND ADORNED! THIS LORD IS CAPABLE OF DOING, NOT DOING, AND DOING DIFFERENTLY! (KARTHUM, AKARTHUM, ANNYATAKARTHUM). He can cause obstructions to "fate, luck and those created by time (Kaala) etc." i.e. He can eradicate the effects of all these three factors

too! He only can do what He desires for a devotee!
The Lord removes the “delusion” in the minds of His
devotees and makes them “tread” the path of goodness
and Dharma! Hence, this Lord (Ishwara), on just
listening to Srimad Bhagavatam, comes without being
thought of, and occupies our heart, immediately!

The “givers” of Sri Bhagavatam viz. Lord Brahma and sage Naarada are the highest devotees. Their words are inexplicable, and cannot be easily understood. Hence, it is said that, “He, who has a clear and good intellect, and is also eager, sincerely, to listen to this, only, is able to attain the “Jnana” (knowledge) of Sri Bhagavatam. In other words the capacity and clarity of one’s intellect are useful to attain the knowledge of Sri Bhagavatam. The desire to “hear” is useful in “telling about” this too! When this desire to listen and actual listening through “Kathan” take place, then OUR LORD, AT THIS VERY MOMENT, COMES AND OCCUPIES OUR HEART.

Alternately, the words “KIM VAA PARAIHI” would mean the “greatness of Sri Bhagavatam” i.e. there are so many other “reasons” for the glory and greatness of Sri Bhagavatam. The highest glory is, (though there are so many of them), that the devotees, who are very eager to listen to the glories of our Lord, make our Lord enter into their hearts, very quickly, and “stops” Him in their hearts! This way of “desire to listen” occurs only due to very great luck only! This “factor” is indicated through the use of the words “KRITIBHIHI”. The word “Kriti” means, “the straight forward goodness of the intellect”. This devotee understands the true aspects of being a sincere devotee to our Lord – through listening to the 3 types of languages used in this Sri

Bhagavatam, while taking care, not to get influenced by the "opposing views" contained therein - and then listens to our Lord's glory as described in Sri Bhagavatam, our Lord in turn, immediately, comes into the heart of this devotee and lives there only! "TAT KSHANAAT" - means, "at the same moment" i.e. the efforts put to attain our Lord, "at the same time", are seen to produce the "results" when the devotee listens to the "Leelas" of our Lord.

Through all these "explanations", it becomes clear that SRI BHAGAVATAM IS THE "HIGHEST" OF ALL. This is the purport.

The four factors, here, are described, in a summarized way.

- (1) SUBJECT = OUR LORD (ISHWARA).
- (2) PURPOSE = REMOVING THE 3 SORROWS (TAAPATRAYAM).
- (3) FOR WHOM = SAINTLY AND NOBLE DEVOTEES.
- (4) HOW? (WAY = THE "BHĀVA" (ATTITUDE) WITH WHICH SRI BHAGAVATAM, HAS EXPLAINED " BHAKTI" OF OUR LORD!

फलरूपतामाह—

Now the nature and form of the "results" (Phalam), which Sri Bhagavatam confers, are explained, through the next verse.

निगमकल्पतरोग्रलितं फलं शुकमुखादमृतद्रवसंयुतम्।

पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुका॥३॥

VERSE 3 Meaning: "Oh Devotees! who are full of love for our Lord on this earth! and Blissful, and full

of Rasa and loving sentiments! From the wish fulfilling tree of the Vedas, this very ripe fruit of Sri Bhagavatam has fallen by itself, through the nectarian flow from the mouth of Sri Sukadeva, filled with the bliss of Bhakthi! Drink this again and again!”

श्रीसुबोधिनीः निगमकल्पतरोरिति। काव्यवद्रूपकनिरूपणे स्पष्टोऽर्थो भवति यद्यपि तथापि भागवते तथा कथनमनुचितम्। सर्ववेदसारोद्धारत्वात्। रूपकादिकं तु बुद्धिपरिकल्पितम्। अतो वाच्यार्थ एव वक्तव्यः। तत्र प्रमेयस्याऽप्रसिद्धावप्येतद्वाक्याऽन्यथानुपपत्त्या तादृशं प्रमेयमस्तीति बोद्धव्यम्। तत्र व्यापिवैकुण्ठेऽक्षरात्मके प्रणबीजो वेदतरुरस्ति। ततो व्यासाख्यभगवदवतारे, आदिनारायणावतारे वा, सर्वजनाह्लादनाय मूर्तीभूतं देवतात्मकं तस्य फलमानीतम्। तदत्र निरूप्यते। मध्वादिवत्। तत्र “असौ वा आदित्यो देवमध्व” ति स्वर्गस्थानां सूर्यो मधु। यथाऽस्माकं सारघम्। तथा स्वर्गे कल्पवृक्षवद्वैकुण्ठेऽपि वेदैकसमधिगम्ये शब्दरसात्मकः कल्पवृक्षः। न तु लक्षणा। वेदस्योत्कर्ष आर्थिकः। नितरां गमयति ब्रह्म बोधयतीति परमोपनिषन्निगमः। स एव कल्पतरुः सर्वफलदानसमर्थः। कल्पः स चाऽसौ तरुश्चेति कल्पतरुः। निगम एव कल्पतरुः। अतिपक्वं हि फलं गलति स्वत एव पतति। आगमनसमये पतितं शकुनमिव फलं समानीतमिति भावः। शुको व्यासपुत्रो मुक्तत्वादत्राऽधिकारी। पिता ह्युत्कृष्टं पुत्रमुखे प्रयच्छति, फलं च विशेषतः। तच्च रसात्मकं, निझरैर्जलमिव सर्वेन्द्रियैः सम्बद्धं प्रेमरसं जनयति। तदेकीभूतं हृदये हृद इव तिष्ठति। तत्र भागवतं संश्लिष्टं सद्भक्तिरसाऽऽलोडितं मुखान्निस्सरतीति। शुकमुखं प्राप्य अमृतं मोक्षमपि द्रावयति शिथिलं करोतीति भक्तिरसोऽमृतद्रवः। तेन संयुतम्। अनेनाऽन्यरसादप्यधिकरस उक्तः। यद्यपि वृक्षोत्कर्ष एव तादृशफलजननादायाति, तथाप्युत्कर्षहेतुः फलजननमिति प्रकृतोत्कर्षः। अथवा। शब्दात्मकेवृक्षे शब्दात्मकमेव फलम्। सर्ववेदार्थविचारे भगवद्भृदय एव फलितम्। निर्द्धारितार्थप्रतिपादकशब्दराशिः। शुद्धाश्च सुखिनश्चैव ब्रह्मविद्याविशारदाः। भगवत्सेवने योग्या नाऽन्य इत्यर्थतः फलम्। अयमर्थो गोप्योऽपि भक्तचिन्तया परवशस्य भगवतो हृदयादागतमिति गलितम्। अन्ये भगवद्रूपा अवतारा अधिकारिणो वा। अतोऽत्यन्तविरक्ते शुके ग्रन्थार्थः फलितः। अतस्तद्भृदये भक्तिरसः स्थितः। भागवतं च स्थितम्।

मुखान्निर्गमनसमये समानाधिकरणभक्तया सह निर्गच्छतीति तथेत्यर्थः। सम्यग्योगो हि यथाकथञ्चिच्छ्रवणोऽप्यधिकारिहृदये भक्त्यावेशात्। पिबतेत्युपदेशः। “स्वाध्यायोऽध्येतव्य” इति वत्। बहिःस्थितस्येन्द्रियादिद्वारा अन्तःप्रवेशनं पानम्। तद्द्रवद्रव्यस्येति रसमित्युक्तम्। **भागतमिति** ग्रन्थनाम। **भगवत्सम्बद्धमिति** वा। शब्दश्रवणेनाऽर्थज्ञानाद्रसास्वादनमतिरिक्तमिव भवति। सीत्कारेण तस्य पानात्। तथा भागवतं पातव्यम्। न तु श्रणमात्रं कर्तव्यमित्यर्थः। त्वगस्थ्यादिकं तु नास्ति। निर्बीजदाडिमबीजवत्। रसात्मकान्यपि कानिचित्फलानि सन्ति। यथा पृथिव्यादयो रसा उद्गीथान्ताः। तथा रसात्मकस्य भागवतो भागवतं रसः। तत्स्पर्शनमात्रयोग्यं न भवति किन्तु पानयोग्यमित्यर्थः। अस्य रसस्य ब्रह्मतामाह—**आलयमिति**। सर्वाधारभूतं, आ सामन्ताल्लयो यस्मादिति सर्वप्रपञ्चलयहेतुभूतं वा आ ईषल्लयो मोक्षो यस्मादिति वा। मोक्षेच्छां परित्यज्य तत्पातव्यमिति। **मुहुरिति** व्यासस्य परवशत्वमापादयति। अन्यथा रसिकाः स्वयमेव पास्यन्तीति व्यर्थं वचनं स्यात्। मुहुः पानं वा विधीयते रसज्ञानाय। प्राकृतकर्णैरापाततस्तद्रसास्वादनं न भवतीति। वक्ष्यति च “परस्परं त्वग्दुणवादसीधुपीयूषनिर्यापितदेहधर्मा” इति। **अहो रसिका** इत्याश्चर्येण सम्बोधनम्। भवतामेवार्थेऽयं रसः समानीत इति। भूमौ भावुकाः भविष्णवः। भावनाचतुरा वा। विस्मृतेऽपि रसे भावनया रसाभिनवेशं कुर्वन्तीति मुहुः पानं सम्भवति। भुवि भाग्यवतां च बहुवचनेनैकस्य रसाभिनवेशो न भवतीति सूचितम्॥३॥

SRI SUBODHINI: Usually in literature, examples are used to clearly bring out it's essential features. Here also, through the use of the word “Kalpataru” (the divine wish-fulfilling tree) the meaning of Sri Bhagavatam is explained as the “GIST” of all the Vedas. All examples are given only to emphasize this essential fact, and at best, are products of good imagination. Hence, this wish fulfilling tree is the Vedas only (**NIGAMAKALPATARU**)!

The “Vedas” are indeed the “wish fulfilling tree” — although this type of reference on the Vedas, is

not seen or is famous — it is unnecessary for us to regard the Vedas as the Kalpataru, for the sake of the meaning of this verse.

In the all-pervasive imperishable Sri Vaikuntam, there is a tree of the Vedas, which has grown from the seed of “OM” (Pranava). When our Lord Sri Narayana took the incarnation as sage Veda Vyaasa, with a view to confer “bliss” in the hearts of everyone, the celestial fruit, in a definite form was brought here into this world. This is what is being described.

A doubt may arise that the “body” and “bliss” form of “sound” (Sabdam) may not be useful. Why then, this has been said so? This is answered as follows.

In the Vedas, the “sun” (Soorya) has been considered to have a “form” and “bliss” (Rasa) — ASO VAA AADITYO DEVAMADHU - i.e. this “sun” is the “honey” (Madhu) for the celestial beings, having a “blissful form” (Rasaatmak Roopa). Like we get in this world, the honey collected from the flowers by the honey-bees, in the same way, in the “heaven” (Swarga), there is the wish-fulfilling tree of “Kalpataru”. Thus, there is a “Kalpataru” in Sri Vaikuntam, which can be understood or known only through the Vedas. This tree is of the “sound-bliss form”. This is called here as “Nigama” (Vedas).

The “Upanishads” (Vedanta), which impart the knowledge of “Brahman” on a permanent basis, are called as “NIGAMA”. This “NIGAMA” is the “Kalpataru”, as it can confer all types of results! Our Sri Bhagavatam is the fruit from this type of Kalpataru. A fully ripened fruit falls down on the ground, from the tree automati-

cally. The purport of this is, that Shri Veda Vyaasa, brought this "fruit" from Sri Vaikuntam, as an auspicious divine gift. The son of sage Vyaasa, Sri Sukadeva, became the "deserving" recipient of this "fruit", as he was a liberated sage himself. Usually, a doting father always "feeds" his son, only with the very best of "foods". As per this, Vyaasa gave this fruit of Sri Bhagavata to his son Sri Sukadeva. This "fruit" is of the "blissful form" and the "taste" of this fruit makes the "bliss of love" (to our Lord) flow out from all the senses of a devotee's body! The flow of this "bliss of love" emanating from all the senses, now get centred into one's "heart", and it gets filled up as a small "lake". From here, it comes out, through the mouth of Sri Sukadeva. This bliss of love is capable of liquefying even the "nectar" (liberation). in this way, this "bliss of love" (Bhakthi Rasa) is mixed with the "nectar" (of liberation). From this, we can easily see that this Srimad Bhagvatam is more "blissful" than all the other "bliss", and is considered as the "highest"!

The greatness of this Kalpataru consists in the origination of this "fruit". Hence, the "fruit" is considered as more glorious than the tree, which has no "independent" stature of its own! This "fruit" of Sri Bhagavatam got originated in the heart of our Lord only, when He contemplated the meaning of all the Vedas! Hence, the words and sentences of Sri Bhagavatam teaches us "definite" meanings. The "definite" meaning is that, only a devotee, who has a pure and cheerful mind, and is an adept in the knowledge of Brahman, is entitled and deserving to do service and worship of our Lord. No one else. The "inner meaning" of Sri Bhagavatam is a "secret". But, due to the anxiety of our Lord, for the

sake of His devotee, and due to His love for the devotee, all these “meanings” have come out of the heart of our Lord. This is indicated by the word “Galitam”. This “secret meaning” from the heart of our Lord did not manifest through any of His own “incarnations” or anyone else — except that this highest truth, took the form of a treatise in the heart of the “detached” (Viraktha) Sri Sukadeva. That is why, this “bliss of love” (Bhakthirasa) and Sri Bhagavatam begins to flow out of Sri Sukadeva’s mouth, it then brings down the “bliss of love” along with it! This “union” is indicated by the word “Samyutam”. Due to this “union”, the listeners of this Sri Bhagavatam, who are deserving, will also get the “ingress” of this “bliss of love” in their hearts. In the Vedas, there is a specific instruction to “study the scriptures” (Swaadhyaaya). (SWADHYAAYO ADHYETAVYAHA). In the same way, through the word “PIBATA” (drink), everyone is called to “drink the bliss of Bhagavatam”. The word “drink” is an “instruction” (Upadesa). Usually a “drink” is defined as imbibing the “bliss” (Rasa), through one’s “senses”, which are situated outside of oneself. This “drinking” can be done only of a “liquid”, and that is why, Sri Bhagavatam is called as “Rasa roopa” (of blissful nature).

Sri Bhagavatam is the name of this treatise and that which is “related” to our Lord is called as “Bhāgavat”. On the dawn of knowledge, after hearing the “words”, the “sound” is enjoyed immensely — like by drinking milk, a person gets a different type of taste or Rasa! Hence, the meanings of words of Sri Bhagavatam should be “drunk” with both full understanding and knowledge. Not by “just listening”, can one attain the right benefits!

This fruit has no seed nor skin! The entire fruit is filled with Rasa or bliss (in liquid form, so that anyone can drink this). This Bhagavatam is the "bliss" of our blissful Lord! By just "touching" this "bliss", no one can attain the desired benefit. A devotee should "drink" this "bliss" fully!

This blissful fruit is of the form of "Brahman" (the highest truth). This is "Rasamaalayam" – this "bliss" is the basis of everything else. In other words, this "bliss" is the cause for the "Laya" (merger) of this entire Universe. (AASAMANTAT LAYO YASMAT AALAYAM). Ipso facto, on drinking this "Rasa", even once, the "Jeeva" does not return to this world. In other words, in comparison to the bliss of Sri Bhagavatam, the bliss of liberation is petty or small i.e. a devotee should drink the bliss of Sri Bhagavatam, even after giving up the bliss of liberation.

"Drink again and again" (MUHURAHO). This explains the "ecstatic" mind of sage Vyaasa, who was fully taken to this "bliss", that, he is eager, that the deserving listener should enjoy the bliss like him – by drinking it again and again! If any person will attempt to drink this, by himself, then, these words of sage Vyaasa, exhorting everyone to "drink again and again" will become wasteful indeed! In other words, the full knowledge of this "bliss" dawns only when it is "drunk again and again. Through the worldly "ears", the taste of this "drink" cannot be imbibed. Hence the "super-natural" nature of the "ears" are spoken of! This will be mentioned again later. (PARASPARAM TWADGUNAVADASIDHU PEEYUSHANI RYAPITA DEHA DHARMAHA). The purport of this is that, through the nectar of our Lord's virtues, being spoken

to each other, the ignorance of worldly attachments and duties of the devotees who are belonging to our Lord, get destroyed. That is why, emphasis is made here for the drinking of this bliss “again and again”, through which, the “worldly” nature of the “ears” get destroyed, and the “supernatural” taste also is experienced.

In this verse, the words “AHO RASIKĀHA”! have been used, with an expression of “wonder and astonishment”. The purport is that “Oh Rasikaas! (who can enjoy and appreciate), for your sake only this nectar, in the liquid form, of this entire Sri Bhagavatam, has been brought into this world. You only can make or mar your lives on this earth. All of you can get attached through your mind (attitude) to this “bliss”, and through this, it is possible for you all, to drink this “bliss” again and again! On this earth, there are very lucky “Bhavukaha” (who are full of “Bhaava” (of love) for our Lord). These persons also can drink this “bliss again and again! This word also indicates the “many devotees” — that one person only should not enjoy this bliss — but many fortunate devotees of our Lord should come together and drink this bliss.

एवं बीजमध्यभावफलरूपतामुक्त्वा

श्रोतृनभिमुखीकृत्य शास्त्रमारभते—

After explaining the nature of the “seed”, the “tree” and the “fruit”, now the scripture is being started, after alerting all the listeners.

नैमिशेऽनिमिषक्षेत्रे ऋषयः शौनकादयः।

सत्रं स्वर्गाय लोकाय सहस्रसममासत॥४॥

VERSE 4 Meaning: “In the holy place of Naimishāranya, which is considered as a holy Vishnu Kshetram (pilgrimage centre), the sages like Sounaka and others, who were the seers of sacred “Manthras”,

(chanting) started the performance of a sacrifice, which would last for 1000 years by the name of "Sahasra-Sama" for the welfare of this world, and for attaining heaven (i.e. to attain welfare in this world and to attain a "heavenly" body)."

श्रीसुबोधिनीः नैमिश इति। अत्र भागवतस्य परम्परागताः सप्ताऽर्थाः कथार्थतोऽतिरिक्ता भवन्ति। अतो नाऽन्यटीकासु ते निरूप्यन्ते। ते हि निबन्धे—“शास्त्रे, स्कन्धे, प्रकरणेऽध्याये, वाक्ये, पदेऽक्षरे। एकार्थं सप्तधा जानन्नविरोधेन मुच्यत” इति निरूपिताः। तत्र आनन्दस्य हरेर्लीला शास्त्रार्थः। भक्तिजनिका हि संहिता। सृष्ट्यादीनां लीलात्वे ज्ञाते भक्तिर्भवति, न कार्यत्वे। कौतुकाधिष्ठितेन अनायासत्वेन क्रियमाणं कर्म लीला। तदा हि महत्त्वं निर्दुष्टत्वं च भवति। सा च लीला मुख्या दशविधा “अत्र सर्गो विसर्गश्चे” ति श्लोकेन निरूपिता। सा च तृतीयादिदशस्कन्धैर्निरूप्या। श्रोतृवक्तृलक्षणं प्रथमे। अङ्गनिरूपणं द्वितीये। अतो द्वे गौणलीले। एवं द्वादश। तत्र प्रथमे स्कन्धेऽधिकारिलीला निरूप्यते हीनमध्यमोत्तत्त्वतो भागवतार्थज्ञाने प्रकारबोधनाय। न हि सर्वैकविधं भागवतं बुध्यते। सूतशौनकाभ्यां बुद्धमेकविधम्। तथा नारदव्यासाभ्यामपरविधम्। तथा शुकपरीक्षिद्भ्यामुत्कृष्टम्। एवं त्रैविध्यनिरूपणेन यथाधिकारमर्थावबोधो भविष्यतीति फलिष्यति। तत्र प्रथमं हीनाधिकार उच्यतेऽध्यायत्रयेण प्रश्नोत्तराभ्याम्। प्रश्न एकविधः। उत्तरं द्विविधमिति। तत्र श्लोकद्वयेन प्रश्नसङ्गतिमाह स्वरूपसङ्गति भेदेन। तत्र स्वरूपमाह—**नैमिश इति।** पुण्यतीर्थे पुण्यतीर्थे पुण्यक्षेत्रे यज्ञादिभिः शुद्धः यज्ञरूपभगवदाविष्टा भगवत्प्रश्ने प्रथमाधिकारिणः स्वरूपतोऽधिकारिणः। नेमिः शीर्यत इति नेमिशम्। नेमिशमेव **नैमिशम्।** प्रजापतिसृष्टस्य मनोमयचक्रस्य ऋषीणां तपःस्थानज्ञानार्थं “यत्राऽस्य नेमिः शीर्यत” इति पुण्याधिक्यमुक्तम्। **नैमिष** इति पाठे यत्र निमिषमात्रेण दानवबलं निहितमिति नेमिषम्। सर्वदोषनिवारकम्। तस्य क्षेत्रस्य विष्णुर्देवतेत्याह—**अनिमिषक्षेत्र इति।** अनिमिषो विष्णुस्तस्य क्षेत्रे दोषाऽभावगुणावुक्तौ। ऋषयो मन्त्रद्रष्टारः शौनकादय इति प्रसिद्धा ऋषिपरम्परायाम्। **सत्रम्।** सहस्रसममिति नाम यस्य। सहस्रवत्सरसाध्यम्। यत्र यजमाना एव सर्वे ऋत्विक्कर्म कुर्वन्ति तत्सत्रम्। तत्र पूर्वं सहस्रसंवत्सरे सत्रे तत्राऽलौकिकभगवदाविर्भावो दृष्टः। “विश्वसृजः

प्रथमाः सत्रमासते” त्यादौ। तथाऽत्रापि सहस्रसम आरब्धे भागवतरूपस्य भगवत आविर्भावो भविष्यतीति ज्ञात्वा ऋषीणां सत्राऽऽरम्भ इत्यर्थः। **स्वर्गाय।** भगवदानन्दांशभूतः स्वर्गः। लोकात्मकस्तु महानंशः। स ह्यत्र फलम्। न तु स्वर्गीयत इति स्वर्गायो विष्णुः। स चाऽसौ लोकश्चेति। **“सुवर्गाय वा एतानि लोका (?) हूयन्त”** इति श्रुतिविरोधात्। सच सुखविशेषशरीरः। देवविशेषो लोकरूपः। **“देवेभ्यो वै स्वर्गो लोकस्तिरोऽभवदिति”** त्यत्र तथा निर्णयात्। सत्रे सर्वत्रा आसतिरेव कृतिवाची। एवं तेषां स्वरूपोत्कर्ष उक्तः॥४॥

सङ्गतिमाह—

SRI SUBODHINI: The traditional “seven” meanings of Sri Bhagavatam are different from the meaning of the “story” itself, and due to this, this meaning has not been explained in the other commentaries. But in his “Tatvaarthā Deepa Nimbandham” our Shri Mahāprabhuji, has made a full description of this. There are 7 types of meanings viz of the treatise itself, of the cantos, of the divisions, of the chapters, of the verses, of the words and the syllables! When a devotee understands the “meaning” through all these ways, in a “unified and unopposed” (i.e. not get the opposite meaning) way, then only he gets freed of his doubts.

This Bhagavata treatise is the **ORIGINATOR OF BHAKTHI** I.E **SRIMAD MAHA BHAGAVATAM IS THE MOTHER OF BHAKTHI!** Creation etc. are done by our Lord as His “Leelas”. Hence, the real meaning of this Sri Bhagavatam is our Lord’s “Leelas” only! When we realize the glory of our Lord, that He has created this Universe, as a “Leela” (play) only, then we attain “love” (Bhakthi) for Him. But, just this knowledge of our Lord, as the creator only, does not originate the “love” for Him. Moreover, the Upanishads and such type

of treatises also cannot originate "Bhakthi" to our Lord, as these treatises have termed creation etc. as our Lord's task and not as a "Leela"! Our Lord's "actions" which are done with sheer joy, enthusiasm and very easily (i.e. without any effort) are called as "Leela". On our accepting the tasks of creation etc. as a "Leela" of our Lord only, we can truly realize the glory and "blemish free" nature of our Lord! Why? Anything done as a "play" (Leela) is not affected with any "blemish" (Dosham). This Leela of our Lord is of 10 kinds (Sarga, Visarga, Sthāna, Poshanam, Ooti, Manvantar, Nirodha, Mukthi and Aashraya). This will be explained through the verse of "ATRA SARGO VISARGASCHA" later. These 10 types of our Lord's Leelas will be described from the 3rd canto up to the 12th canto (in 10 cantos). In the first canto, the characteristics of the "speaker" and the "hearers" are explained. Hence, these two "Leelas" are treated as "lower". In this way, there are 12 Leelas in 12 cantos.

In the understanding of the meaning of Sri Bhagavatam, with a view to describe the differences between the lower, the middle and the highest "deserving" persons,¹ in this first canto, the "Leela of those who are deserving" persons has been described. Why? As all devotees would not be able to understand the meaning of this treatise in the same way! The lower category of "deserving" persons here, are the Soota and Sounaka and other sages. Their understanding of the meaning is of one type. The "middle level" "deserving" persons are sages Naarada and Veda Vyaasa. They, in turn, attain the understanding and knowledge, as per their own "contemplation". We cannot say, that the sages who listened to the "Soota" (speaker) did not have this knowledge, and only "Soota" had this

knowledge. Hence, it is said here, that these sages had this knowledge and "Soota" is well known as the "speaker", and he was given this "knowledge", as he is going to tell about this later, to others.

In this way, in Sri Bhagavatam, there are three types of "Adhikaaris" (deserving) persons and the "meaning" of this holy treatise will be also realized, as per this "deserving" categories and nature!

In this context, in the first instance, by way of "question" and "answer", 3 chapters are used to describe the "lower category" of deserving! The question is asked in one way, but the answers are given in two ways! Here, due to the difference between the nature of the "questioners" and that of the "speaker", through two verses, in the first instance, the context of the "question" is being told.

In the holy place "Naimise", this "Bhagavata sacrifice" was about to be commensed, and a description of the nature of this place is being done. The individual, who gets purified by performing "sacrifices" etc. in a holy place and in whom, our Lord, in the form of a "sacrifice" has "ingressed into" (Aavesha), is entitled to ask the question, on matters relating to our Lord (of lower category).

In this holy place, Lord Brahma's "wheel" (Chakra) of "Dharma" had put it's marks. This place was fit for the sages to do penance. Where, the place is called as "Nemisha", there, we should construe the meaning as — where, "in a second all the demons were destroyed". Hence, this place is called as "Naimishaaranya". Due to this reason only, this place is hailed as a redeemer of all sins and blemishes.

The presiding deity of this holy place is Lord Vishnu. Hence, this place is also called as "Animikshetra" — our Lord Vishnu has the name of "ANIMISHA" — "of eternal vision"! This place of Lord Vishnu is blemish free and full of virtues. Here, in the tradition of the sages, great sages like Sounaka and others, who were the "seers of sacred chants" (Manthradrashta) were born. They started to perform a "sacrifice" called as "Sahasra Sama", which would run for a "1000" years! In this "sacrifice", all the "Yajamans" are also "priests", (Ritwija) and due to this, this sacrifice is called as "Satra". In the previous sacrifices of this type, our Lord had manifested Himself (VISWASRUJAH PRATHAMAHA SATRAMAA SATE). Here also, these sages had the faith, that the Lord will manifest Himself.

The "Swarga" (heaven) is only a "part" of our Lord's "bliss" (Aananda). The actual world of "heaven" is a mighty part of our Lord's bliss and the attainment of this "heaven" has been referred to here, as a "result" of performing this sacrifice. Other commentators have specified the result as attaining the world of Lord Vishnu (Swargeeya Lokaaya). It is said that, even the inhabitants of "Swaraga" (heaven) extol the glory of the world of Lord Vishnu (SWARGEYATE ITI SWARGAYO VISHNUHU; SACHASOU LOKASCHA = ITI VISHNU LOKAHA). But our Shri Mahaprabhuji has not accepted this meaning, as acceptance of this meaning will go against the Vedic sayings of "SUARGAYA VAA YETANI LOKAH HUYANTE" — here, the sages were interested to attain the world of Indra and others, where also, there is the prevalence of "sorrow" in the form of "envy" etc. and the "stay" here is also temporary! That is why, the Vedas say, that for the celestial beings, "the

disappearance of the special world having got special bodies" took place (DEVEBHYO VAI SWARGO LOKASTHIROABHAVAT). In this way, despite having great comforts of home, planes etc., the celestial beings did not get "happiness".

To summarize, the purport is that, these sages were performing a 1000-year long sacrifice, while discharging their 5 daily duties of Agnihotra (fire worship) etc, not to get or attain the unhappy and temporary world of Indra etc. Hence, there must be some other "supernatural" (Aloukik) result for these daily efforts, and how can there be any other greater or higher result, which is permanent and supernatural, than the manifestation of Sri Bhagavatam, which is the form and symbol of our blissful Lord Himself?

Hence, here, only for attaining "NITHYA-AATMA-SUKHA" – permanent bliss of "Aatma" – i.e. for attaining the world, where our Lord's eternal bliss is present, these sages had started to perform this long sacrifice! Not for attaining the world of Lord Vishnu.

Now, the meeting with the "speaker" is being spoken of through the next verse.

त एकदा तु मुनयः प्रातर्हुतहुताग्नयः।

सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात्॥५॥

VERSE 5 Meaning: "At one time, after finishing their daily routine of performing sacrifices and other duties, the sages, asked the Purana-scholar Soota, who was well-received and comfortably seated, with respect, this question." (This will be described later).

श्रीसुबोधिनी: त एकदेति। उत्सर्गकालोऽयं, दीक्षाकालो वा। नित्यनैमित्तिकसर्वहोमान्कृत्वा, भगवत्कथाश्रवणार्थं सावकाशा जाता

इत्याह—प्रातर्हुतहुताग्नय इति। एकदेति हरिगाथोपगायनकाल उक्तः। तदैव सूतादीनामागमनम्। मुनय इत्यलौकिकपरिज्ञानमुक्तम्। येन सूतपरिज्ञानं भवति। तत्प्रसङ्गेऽन्येषां प्रश्नव्यावृत्त्यर्थं त इति। प्रातरेव हुता एवाऽग्नयः पुनर्हुता येषां ते प्रातर्हुतहुताग्नयः। न च वेदविरोधश्शङ्कनीयः। तुशब्देन पक्षान्तरस्वीकारात्। तथाकरणे मननं हेतुः काल गुणविशेषपरिज्ञानात्। अत एवाऽग्रे वक्ष्यति “कर्मण्यस्मिन्ननाश्वास” इति। सत्कारः सम्भाषणादिना ब्रह्माऽऽसनदानेन वा। सूतः पौराणिक उग्रश्रवाः। ब्राह्मणानां सदस्यन्येषामनुपवेशनात्। उत्थितस्य च पुनर्वैयग्रात्कथान्यूनभावाच्च तन्निराकरणाय आसीनमित्युक्तम्। भगवत्कथारसाभिनिवेशादहमहमिकया सर्वैः पृष्ट इति बहुवचनम्। इदमिति। वक्ष्यमाणम्। सूतस्य भगवदादरात्प्रेच्छुरादरेण वा। सर्वत्र भगवत्कथायामान्तरो भावो मुख्यः। न तु वाक्यमात्रम्॥५॥

अत्र षट् प्रश्ना भगवद्विषयकाः कर्तव्याः। षड्गुणत्वाद्भगवतः। तदर्थं वक्तारमभिनन्दन्ति त्रिभिस्त्वयेत्यादिभिः —

SRI SUBODHINI: “At one time” — Viz, this was the time for initiation or ending of their daily routine. The sages had got relieved (completed) their daily routine of sacrifices and other duties, and now, had got ready to listen to the Leelas and stories of our Lord. The word “at one time” (Yekada) also denotes that, the “time for listening to the Leelas and stories of Lord Sri Hari”. The word “Munayaha” (sages) denotes that, these sages were given to “contemplation” in their minds. Due to this, they were invested with the wealth of supernatural wisdom. They were fully aware of the true nature of the speaker — Soota — that Soota is aware of the knowledge, which we are seeking” — The word “Se” (of him) denotes, that these great sages, like Sounaka asked the question to Soota, and to no one else. The sages had repeatedly poured “oblations” in the same fire on which they had performed the sacrifice in the morning. The

word “Huta” (sacrifice) has been used twice – to emphasize that these sages performed the “obligatory” sacrifices at first and later performed the new sacrifice, which they had started to perform. Though the Vedas prohibit this sort of “second sacrifice”, but here, as the sages were given to “contemplation”, and as they were fully aware of the qualities of “time” (Kaala), these sacrifices were done properly, as per the true Vaishnava traditions. That it why, it will be said, later, towards the end, that this “sacrifice was done without expectations.”

The speaker viz. Sri Soota was welcomed with proper words of respect and was accorded his due seat. Sri Soota was an adept in the rendering of the “Puranaas”. His name was Ugrasrava. Only an adept in Puranās can sit, with respect, in an assembly of respectable Brahmins. If Sri Soota was made to stand only, then our Lord Sri Hari’s stories and Leelas will be construed as being “insulted”. Hence, Sri Soota was made to sit with respect.

As they were eager to listen to our Lord Sri Hari’s Leelas and imbibe fully the bliss of our Lord, everyone of them vied with each other to tell “let me ask”, “let me ask”. That is why the word “PAPRACHUHU” – “they asked” – is used in the plural gender. Sri Soota was very respectful to our Lord and the sages respected Sri Soota for this divine inclination. Hence, the sages asked the question. Everywhere, in the listening of our Lord’s Leelas and stories, the inner-attitude (Bhaava) of “love to our Lord” is the most important aspect – not only mere “words” i.e. by just narrating our Lord’s Leelas through one’s words, without “love” (devotion) will not yield the desired results. The respect given to Sri Soota and vice versa is from the heart (not superficial).

word “Khalu” (yes indeed, it is truthful) has been used

Our Lord has His 6 divine virtues. Due to this reason, the sages have asked 6 questions relating to our Lord. With a view to ask these questions, in the first instance, through 3 verses, the speaker is greeted and "thanked".

ऋषय ऊचुः -

त्वया खलु पुराणानि सेतिहासानि चानघ।

आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत॥६॥

VERSE 6 Meaning: "The sages said, "Oh sinless Sri Soota! You have learned the epics, the Puranas and the Dharma Sastras! After their study and learning, you have commented (spoken) on them also! You have, indeed, done study, speaking or writing commentary on all these, again and again!"

श्रीसुबोधिनी: खल्विति स्तुतिव्यावृत्तिः। पुराणान्याकरस्थानि, मूलसंहिताचतुष्टयं वा। इतिहासो भारतम् चकारादन्याश्च कथाः प्रगाथादयः। विद्योपजीवनं च न करोतीत्यनघेत्युक्तम्। आख्यातान्यप्यधीतानि पूर्वमधीत्य व्याख्याय, पुनः पुनरधीतानीत्यर्थः। तदैवनिस्सन्देहः। धर्मशास्त्राणि चाऽधीतानि। "धर्मार्थकाममोक्षाख्याश्चत्वारोऽर्था मनीषिणाम्। जीवेश्वरविचारेण द्विधा ते हि निरूपिताः" ॥ तत्रेश्वरविचारिताश्चत्वारो वेदा एव। जीवविचारितास्तु स्मृतिषु धर्मः, नीतिशास्त्रे अर्थः, वात्स्यायनादिषु कामः, सांख्यायनदिषु मोक्षः। तत्र यावत्सर्वज्ञत्वं भवति, तावद्भगवच्छास्त्राऽपरिज्ञानम्। तदर्थमाह-धर्मशास्त्राणीति। उत यानि प्रसिद्धानि अर्थशास्त्रादीनि लौकिकानि वा॥६॥

सूतपारम्पर्येण ज्ञातान्येव ज्ञातानि न तु ब्राह्मणैर्ज्ञातानि ज्ञातानीति शङ्कं वारयितुमाह-

SRI SUBODHINI: The sages told Sri Soota that, "whatever, we are telling you is not merely spoken to make you happy — i.e. wrong praise (flattery). — the word "Khalu" (yes indeed, it is truthful) has been used

to indicate this. "You have studied properly the 100 crore verses of the Puranas of every type. Afterwards, you have studied also the treatises of Sāṅkhya, Yoga, Paasupata and Vaishnava systems. The epic of Mahabharata also has been read by you". The syllable "Cha" (and) indicates, that "you have also studied all other stories and Leelas of our Lord".

The word "Anagha" (sinless) is used to indicate, that "you are not using or speaking about these Leelas for eaking out your livelihood — as an occupation to earn money — but you are doing this for the sake of our Lord only. Hence you are "sinless"!

"You have spoken about these Puranas. That is, at first, after studying these Puranas, you have made the wisdom contained in the Puranas, as firmly established through your expositions. In this way, by repeating them again and again, you have attained a state, that, there is no doubt at all in your mind on any of these! You have also learnt and studied the Dharmasāstras.

A wise person's Dharma, Artha, Kaama and Moksha are of two kinds. (1) That which is thought of by the "Jeeva" (by himself). (2) That which is designed and thought of by our Lord (Ishwara Vicharit). In this, the ones, thought of by our Lord, are the 4 vedas only. Thus, the 4 goals thought of by the "Jeeva" are also explained. It's "Dharma" is described in the "Smritis"; the "Artha" is described in the "Neetisastra" (book of rules); the "Kaama" is described in Vatsyayana's works and others, and the goal of "Moksha" is described in the Sāṅkhya scriptures. Till one is able to get the full knowledge about these scriptures, no one can attain the full knowledge of our Lord's own "Sastra". That is why, the "Dharma-sastras" have been written.

Later, Sri Soota is supposed to have mastered the "Arthasastra", "worldly" stories etc. Due to this, "you are omniscient", and you have the full knowledge of the scriptures dealing with our Lord.

A doubt arises here, that Sri Soota had known all these scriptures, as per the traditions of his family of "Sootas" (speakers on "Puranas"), and he may lack the knowledge of the Brahmins on the scriptures, and due to this, how can we regard "Soota" as omniscient? This doubt is removed, through the next verse.

यानि वेद विदां श्रेष्ठो भगवान्बादरायणः।

अन्ये च मुनयः सूत परावरविदो विदुः॥७॥

VERSE 7 Meaning: "Oh Sri Soota! We know, that you are fully aware of everything, which, the best among the "Jnanis" viz. Shri Veda Vyaasa knows, and you also have the knowledge, which the sages, who know about the past and the future events have."

श्रीसुबोधिनी: यानि वेद विदामिति। धर्मार्थकामाः सूतपारम्पर्येणाऽपि ज्ञायन्ते। मोक्षशास्त्राणि तु ब्राह्मणैरेव। तत्र सूतस्याऽज्ञानं सम्भवति। तन्निवृत्त्यर्थमाह। विदां श्रेष्ठो ज्ञानिनां श्रेष्ठः। यानि वेदेति मोक्षशास्त्राणि सर्वाणि गृहीतानि। ननु तानि कथं व्यासस्तस्मै कथयेदित्याशङ्क्याऽऽह भगवानिति। भगवतः सर्वं सम्भवति। तथाऽप्यनधिकारिणे कथमाहेत्याशङ्क्याऽऽह—बादरायण इति। अतितपसा तदधिकारसम्पादनशक्तिरुक्ता। "न ह्येकस्माद्गुरोर्ज्ञानं शिक्षितं स्यात्सुपुष्कलमि"ति वाक्यादसार्वज्ञ्यमित्याशङ्क्याऽऽह—अन्ये च मुनय इति। ते च मननशीला ज्ञानिनः। अज्ञानादुपदेश इति न मन्तव्यम्। यतः सूतः प्रसिद्ध इति पुनः सम्बोधनम्। तर्हि कथमुपदेशः? इत्यत आह—परावरविदो विदुरिति। परे ब्रह्मादयः अवरे अस्मदादयः। भूतभविष्यत्काला वा। ताज्ज्ञानन्तीति ईश्वरेच्छा तथैव, कालश्च तथेति, बोधनार्थं तथा वचनम्॥७॥

SRI SUBODHINI: Sri Soota had got the knowledge about “Dharma”, “Artha” and “Kaama” from his traditional background. But the subject of “liberation” and the scriptures thereof (knowledge) is usually got only through the noble Brahmins. Thus, a doubt will arise now that Sri Soota, perhaps, may not be aware of the “Mokshasastra” (about liberation). With a view to negate this doubt, it is said, that whatever is known to Veda Vyaasa on the “Mokshasastra” is also known to Sri Soota. Why did Veda Vyasa teach Sri Soota all this? On this, it is said that **VYASAJI IS OUR LORD HIMSELF AND HE IS OMNIPOTENT!** But, why did he give this “knowledge” to an “undeserving” person (Anadhikaari). On this, it is replied that Veda Vyasa is “Baadarayana” — that Veda Vyasa was able to make Sri Soota, deserving through his power of penance i.e. by intense “penance” this power could be blessed on Sri Soota! In this way Veda Vyasa made Sri Soota also get full knowledge, about the art and science of “liberation”.

In the 11th canto, it has been said, that “the knowledge got from one’s “Guru” (teacher) is not full or total (NAHYEKASMAT GUROR JNANAM SHIKSHITAM SYAAT SUPUSHKALAM). As per this dictum, Sri Soota cannot be “omniscient” at all! This doubt is removed by telling that, like the other sages had understood this “meaning” (knowledge) through their “minds”, in the same way, Sri Soota was also an adept in attaining this knowledge. If someone were to say that, these sages did not know, that this was “Soota”, an adept in Puranaas, for this, it is said, that these sages were aware of this, as he was a famous person, and Vyasji had given him instructions only, after knowing that he was “Soota”. That is why, here, “Soota” has been addressed again as such.

If Sri Soota was so very famous, then, why did the sages give him their "instructions"? This doubt is removed by telling, that Sri Soota knew whatever Lord Brahma and the sages knew. (PARAA VARAVIDOR-VIDUHU). In other words, the sages were aware of the past and future events, the working of time (Kaala), and about all other objects also. All this knowledge was known to Sri Soota also. It was the desire of our Lord only, and as per the desire of the factor of "time" (Kaala), that these sages should give "instruction" through Sri Soota only! This type of "asking" has been made to enable us to realize this factor only — that the Lord desired, that it should happen in this way! "Please make us understand" — these are the words used for this request and asking! (Although the sages knew everything). These words are also spoken by the sages, with a view to enthuse and encourage Sri Soota to speak!

Sage Veda Vyaasa was aware of all the scriptures, and the sages were also aware of these scriptures. The sages knew about the past and future events (to come). Now through the next verse, the "result" of this is being spoken.

फलितमाह—

वेत्थ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात्।

ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत॥८॥

VERSE 8 Meaning: "Oh Sri Soota! You are devoid of the blemish of cruelty and other negative qualities. You are full of auspicious virtues, like doing service etc. Through the grace of Veda Vyaasa and others, you have the knowledge of the principles of various subjects. This is due to the fact, that great Gurus (teachers) often tell the entire truth including the secret meanings, to their beloved disciples!"

श्रीसुबोधिनीः वेत्थ त्वमिति। शिष्यगुणानाह सौम्येति। हे शान्त! सेवादिगुणानां साधारण्येऽप्यसुरत्वाच्छूद्रस्य क्रौर्यादयः सम्भवन्ति। तदभावश्चेत्सिद्धा अन्ये सद्गुणा इति भावः। सूतेति सम्बोधनाद्वेदव्यतिरिक्तमिति ज्ञातव्यम्। आपाततो ज्ञानं वारयति—तत्त्वत इति। उपदेशेऽपि कथमनधिकारिणो ज्ञानमित्याशङ्क्याऽऽह—तदनुग्रहादिति। गुरुणामनुग्रहात्सर्वं भवतीत्यर्थः॥८॥

एवं सार्वज्ञ्यमुक्त्वा, प्रथमतः फलं पृच्छति—

SRI SUBODHINI: Through the addressal of the word “Soumya” (peaceful) the virtuous qualities of “Soota” (the disciple) are brought out. Despite having the qualities of service-mindedness etc., Sri Soota was born as a “Sudra” (belonging to the 4th caste). He had some demoniac tendencies in him too! Due to this, there was a possibility of Sri Soota having the “blemish” of “cruelty” etc. If this “blemish” was absent, then an individual is able to attain all the virtuous qualities automatically. With a view to indicate this only, Sri Soota has been addressed as a “peaceful” person (Soumya). Moreover, being a “Sudra”, he did not have the knowledge of the Vedas. Except this, Sri Soota had all types of knowledge in him, which were not “superficial” at all! i.e. he knew the principles behind all these types of knowledge, in depth!

A doubt arises here. Veda Vyaasa had instructed Soota on this knowledge, but how come an “undeserving” person like Sri Soota was gifted with so much of deep and wide knowledge? Answering this, it is said, that he had the “blessings” of his Gurus — teachers - and through this, he had attained proficiency in each and every type of knowledge.

After explaining the “omniscience” of Sri Soota, Sounaka and the other sages are asking, in the first instance, their questions regarding the “Phalam” (results).

तत्र तत्राऽञ्जसाऽऽयुष्मन्भवता यद्विनिश्चितम्।

पुंसामेकान्ततः श्रेयस्तत्रः शंसितुमर्हसि॥९॥

VERSE 9 Meaning: "Oh Sri Soota! May you live long! Please explain to us in a simple way whichever "Sāstra" (treatise — system of thought) you are aware of — especially that knowledge, in which you are fully established, with special reference to their ability to confer the highest auspicious blessing on the entire humanity, very quickly."

श्रीसुबोधिनी: तत्र तत्रेति। फलार्थं हि साधनं मृग्यते। अतः किं फलं किमफलमिति भवति विचारणा। अभ्युदयो निःश्रेयसं वा भवति फलमन्यद्वा? सर्वत्र दूषणान्यग्रे वक्ष्यन्ते। अतः सन्देहात्प्रश्नः। तथापि प्रमाणबलविचारेण निर्णयः। तदाह। अञ्जसा ग्रन्थाऽऽर्जवेन आयुष्मन्तित्याशीर्भयाऽभावो वा सूच्यते। गुरुणामन्योन्यं विप्रतिपत्तावपि बहुगुरुत्वेन बुद्धिवैशद्यात्स्वतो निर्धारणं सम्भवतीत्याह—भवता यद्विनिश्चितमिति। पुंसां स्वतन्त्राणाम्। एकान्ततः श्रेयः। कदापि सर्वान् प्रति श्रेयस्त्वं न त्यजतीत्यर्थः। स्वर्गिणां पुत्रादिषु न श्रेयस्त्वम्। तथा मुक्तानां स्वर्गं। भक्तानां मुक्ताविति किमत्रैकान्ततः श्रेय इत्यर्थः। तदस्मभ्यं शंसितुमर्हसि॥९॥

द्वितीयं प्रश्नमाह प्रायेणेति सार्द्धाभ्याम्—

SRI SUBODHINI: With a view to obtain a "result", an individual searches for an "instrument" (Saadhan) or way! In this search, he may encounter situations, which may give "results" or which "wont". A question is asked here, as to what can confer welfare and auspiciousness at all times everywhere, and on everyone?

Moreover, in every type of "results", there is some "blemish" or another! This will be described later. On a "doubt" arising like this only, a question has been asked here on the "results" (Phalam). But, really speak-

ing, the determination of result or otherwise can be done only through the scriptures, as the evidence! Hence, the sages say to Sri Soota, "please say to us only those, which can be easily determined, through the evidence of the scriptures."

The addressal of "Aayushman" (of long life) is done, as a "benediction", or it exhibits the lack of fear on the part of these sages. "You are going to live for a long time!" There is no fear for you on this count. "Though the views of various "Gurus" (teachers) differ from each other, and you have had many "Gurus", even then, please determine, what is the real object to be told to us, in your own mind. In other words, please tell us, what you think, as the most important subject, on which you are fully established. The only criteria is, that this knowledge should lead to the highest welfare to all free and independent persons i.e. that knowledge, which never gives up it's highest beneficial nature at any time i.e. it confers the highest benefits on all at all times and everywhere!" (YEKAANTHATAHA SREYAHA). Those who live in the "heaven" do not regard "sons" etc. as the "highest benefit". In the same way, THE DEVOTEES OF OUR LORD DO NOT REGARD "MOKSHA" (LIBERATION) AS THE HIGHEST BENEFIT. Likewise, a "Jeeva", who has attained "Moksha" does not regard "heaven" as the highest!

Hence, what is the only and the highest welfare? "Please tell us about this i.e. whatever is the most beneficial to everyone, and, which everyone regards as the most "beneficial". Please tell us only this!"

Through 2 ½ verses, the second question is asked.

प्रायेणाऽल्पायुषः सभ्य कलावस्मिन्युगे जनाः।

मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः॥१०॥

VERSE 10 Meaning: "Oh, very cultured Sri Soota! In this Kaliyuga, the human beings suffer from various deficiencies such as short life, laziness, their senses of knowledge and action being affected by all types of blemish, of ill-luck (less fortunate) and full of diseases!"

श्रीसुबोधिनी: साधनविषयकोऽयं प्रश्नः। स्वस्य ऋषित्वेन चिरजीवित्वात् द्वयतिरेकेणाऽऽह- प्रायेणेति। अनेन ऋषिव्यतिरिक्तानामयमुपाय इति गम्यते। आद्यस्तु तेषां पुंसां न इति वा सामानाधिकरण्यम्। अल्पमायुर्येषां ते अल्पायुषः। अनेन सहस्रसमादयो न तेषां साधनमित्युक्तम्। प्रकृताऽनुपयोगाद- कथनमाशङ्क्याऽऽह-सभ्येति। सभामर्हतीति सभ्यः। "सभा (?) वा न प्रवेष्टव्य (?) मि"ति धर्मबोधनाय सम्बोधनम्। अत्यावश्यक- महत्कालसाध्यसाधनत्वे अवक्तव्यत्वमाशङ्क्य कलिदोषेणैवाऽल्पायुष्ट्वं न स्वभावतः। तथाच कलिदोषपरिहारकेण तादृशेन साधनेनाऽल्पायुषोऽपि वृद्धिरित्यभिप्रायेणाऽऽह-कलावस्मिन्युग इति। तस्य कलेः कालान्तरत्वे इदानीमुपायस्याऽवक्तव्यत्वमाशङ्क्याऽऽह-अस्मिन्निति। युगपदप्रयोगस्तत्रत्यानां पूज्यत्वाय। सहजसंसारित्वाभावाय जना इति। प्रादुर्भावादुत्कृष्टत्वम्। एवं सहजदोषमुक्त्वाऽऽगन्तुकदोषमाह-मन्दा इत्यादिभिश्चतुर्भिर्विशेषणैः। मन्दा अलसाः। आलस्यं चित्तजाड्यम्। सुष्ठु मन्दा मतिर्येषामिति ज्ञानेन्द्रियदोषः। मन्दभाग्या इत्यदृष्टस्य कर्मेन्द्रियसाध्यत्वात्तद्दोषः। उपद्रुता रोगादिभिरिति शरीरदोषः। एवमागन्तुकदोषा उक्ताः॥१०॥

कार्यान्तरेण च व्यापृता इत्याऽऽह-

SRI SUBODHINI: In the previous verse, the question was asked on "results". In this verse, the question is on the way or path, through which, the desired "result" can be obtained.

Through the use of the word "Praayena" (often), it is also said, that everyone does not die after a short

life! But all other humans - except us i.e. Sounaka and other sages - are of short lives! As "sages", Sounaka and others were "deathless" (Chiranjeevi). Hence, the question is asked about the way for all others, except themselves. The question is asked for those, who are living only for a "short" life (Alpaayu). This would also serve to indicate, that the "sacrifice", which they were now doing, for a 1000 years, is of "no use" to the "humans" - as this was useful only to them, whose longevity is not measured.

Some may doubt, that the path, which will be useful for the "humans" may not be useful for these sages. For this, the answer is given by telling, that Sri Soota had all the virtues - worthy of this assembly of great sages! It is said, that a "Soota" should not enter an "assembly", unless he was ready to reply to all questions - whether it pertains to those, with long life or short one! An ideal "Soota" is capable of answering this, and Ugrasrava, (the name of Soota) was capable of answering this. That is why, he is called as "Sabhya".

It may be said, that a person with a short span of life may find it impossible to adopt a way, which may require a long time to complete! Answering this, it is said, that those, with a short span of life, are affected through the blemish of this time of Kaliyuga! - and because of their own nature! Hence, it is necessary to remove the blemish of Kaliyuga. Through this, even the short-spanned persons may get to live for more years. With this view in mind only, the sages have used the word "in this Kaliyuga" i.e. in this Kaliyuga, there are "humans", whose span of life is short! What is said here is, that only in this Kaliyuga, people have short span of life. To reemphasize this, the word "Asmin" -

in this Kaliyuga, there are persons, who have only short lives! By the use of the word "Yuga" (aeon), the "worshipful nature" of those persons, who take birth in this Kaliyuga is indicated - as many of these become great devotees of our Lord Sri Hari, and hence they deserve to be "worshipped". Hence, the sages say, "please tell now itself, as to what is the right way for those human beings, who will be born in Kaliyuga and whose life span will be short!"

In the "Jeevas", there is no "inherent attachment" to "Samsaara". To indicate this, the word "Janaha" (created ones) has been used to emphasize, that the "Jeevas" are born or created by the highest truth viz. Parabrahman! Hence, the "Jeevas" are his "parts" (Amsa) and due to this, the highest divinity is in all the "Jeevas"! But, by taking a "human" body, they get involved in blemish and defects very easily. Now, after describing the "ordinary and natural" blemish and defects, 4 other blemishes which are due to their own past "actions" (acquired) are also described. They are (1) "Mandata" - lazy. Due to the grossness of their inner mind the "Jeevas" become "lazy". (2) Through the senses of knowledge, they become of dull "intellect" and (3) due to the blemish of their senses of action, they become "unlucky". Why? Luck visits a Jeeva only, when his senses of "action" are sinless and blemish free! (4) Moreover the "body" gets affected with a lot of diseases. This is a defect of the body. In this way, four types of "blemish" have been described.

These "humans" also are always engrossed in doing "other tasks". This is their "outside" blemish. This is being described below.

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः।

अतः साधोऽत्र यत्सारं समुद्गृह्य मनीषया।

ब्रूहि भद्रं हि भूतानां येनाऽऽत्मा सुप्रसीदति॥११॥

VERSES 10 ½ and 11 Meaning: “There are special “Sāstras”, which they deserve to listen through their discriminating faculty (Viveka) and which are neatly divided. Hence, Oh Sri Soota!, who is the redeemer of the sorrow of others, and a good natured person of a pure heart! Please tell us about these various “Sāstras” along with their respective divisions. But please choose and tell us only those, which are useful and conducive to our welfare, as per your own intellect. Our goal in asking you to tell this much only is aimed at the welfare of the humans, and for the full and total satisfaction of our Lord.”

श्रीसुबोधिनीः भूरीणीति। अयं बाह्यो दोषः। “न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृदि”ति लौकिककर्मव्यापृताः। ततोऽपि विहितकर्मव्यापृताः। तत्र प्रमाणविचारे प्रकरणशो धर्मादिशास्त्राणि ज्ञातव्यानि। तानि च, भूरीणि कर्माणि येष्विति भूरिकर्माणि। न च श्रवणमात्रेण कृतार्थता। किन्तु तदुक्तानि कर्माण्यपि कर्तव्यानि। ततो महान्दोषो बाह्यः। एवं त्रिदोषग्रस्तानामुपायं कथयेत्याहुः—अत इति। प्रत्युपकारापेक्षाऽभावाय सम्बोधनम्—साधो इति। परदुःखदूरीकरणं साधोरावश्यकमिति भावः। अन्यार्थमुक्तस्य, प्रासङ्गिकस्य वा साधनस्य निराकरणायाऽऽह अत्रेति। एतादृशदोष अत्रापि बहूनि साधनानि चेत्? यत्सारं तत्समुद्गृह्य वक्तव्यम्। यत्तदोर्नित्यसम्बन्धान्नाऽध्याहारदोषः। यदिति प्रसिद्धं वा। सारं पारम्पर्यफलव्यभिचारादितुषरहितम्। एकवचनेनाऽसाधारण्यं सुगमत्वं चोक्तम्। “प्रकरणेन विधयो बद्ध्यन्त” इति न्यायेन यद्यपि सर्वं प्रकरणेषु सुसम्बद्धं, तथापि तत्तत्स्थानादुद्धृत्य वक्तव्यमित्याऽऽह—समुद्गृह्येति। प्रकरणेषु तद्धर्मशून्यत्वाभावाया। मनीषयेति। बुद्ध्यैवोद्धरणं न कृतितः। मनस ईषा मनीषा। मनश्चाञ्चल्यनिवारिका बुद्धिः।

प्रार्थनायां प्राप्तकाले वा लोट्-ब्रूहीति। भद्रं कल्याणं,
 त्रिविधदुःखाऽभावपूर्वकमहासुखाऽवाप्तिः। तद्भगवत्प्रसादादिति चेत्?
 तत्राऽऽह-येनाऽऽत्मा सुप्रसीदतीति। येनैव हेतुना आत्मा भगवान् सुप्रसीदति।
 तर्हि तथैव कथयेत्यर्थः। भूतानामिति पिशाचवज्जीवानां परिभ्रमणबोधनेन
 दया सूचिता॥११॥

एवं फलसाधने निरूपिते। तत्राऽऽविर्भूतो भगवानेव फलं साधनं
 चेत्याशङ्क्य, भगवदवतारो लोकानामर्थे स्वार्थे वेति सन्देहादवतारप्रयोजनं
 पृच्छति-

SRI SUBODHINI: The "blemish" which is explained here, pertains to the "outside" of an individual's "body". Our Lord has said in the Gita that, "no one can remain without doing something or other, even for a second". (NAHI KASCHIT KSHANAMAPI JAATU TISHTATHYAKARMAKRUT). From this, we may surmise, that someone is engaged in "worldly" tasks, or someone else is engaged in performing the scriptural duties. If, someone were to ask for the "evidence" for the correct ordering of these tasks/rituals, then, we will have to attain "knowledge" of the scriptures dealing with "conduct" (Dharmasastras) In a proper way. These scriptures, of course, explain various types of "actions" (as referred to here with the words "BHOORIKARMAANI"). By just listening to these "actions", a Jeeva does not attain "fulfilled". He has to perform the "actions" described therein. In this way, these "actions" have been considered as originating the "big external blemish" (Dosham). Thus, three types of "blemish" have been described viz. (1) The natural "blemish" (as described in the previous verse). (2) The "acquired" blemish and (3) the "external" blemish (as explained in this verse). Sri Soota is asked to explain

the easiest and the best way possible for these individuals, affected by these “blemishes”, so that they can be redeemed and saved in this Kaliyuga.

“Oh Saadhu!” You are a “Saadhu”, who does and renders “help and service” at all times! As you do not want actions of gratitude in return! You should always do your best to remove the sorrow of others! This is your duty, we are eager to understand the most important “way” (Saadhan) for our redemption. We do not want to hear the “ways” to solve all other types of “worldly” problems or a “way” superficially told to us, as per the need of the situation! The word “Atra” (here, now) is used with the purport that, “we need to know the most important and specific way to remove the “three-fold blemish” of the individual, and free him from this sorrowful state”!

“If we are told, that there are so many ways of mitigating these “blemish” here in this world, then, please tell us the most beneficial way from among all these, which is the pith and the most valuable instrument!”

The word “Saaram” (the pith — the most important teaching) is used in the singular tense, with a view to convey the most essential of all teachings (of knowledge) i.e. whatever is not ordinary i.e. extraordinary — in other words, what is conveyed is that knowledge and wisdom, which has no comparison or parallel and yet simple and straightforward to understand. “Please tell this one summarized pithy essence only, which is traditional and which would, without fail, lead to the result without any doubt!” Sri Soota was requested by these sages to take out the gist and essence of all knowledge, with all its divisions, and then speak out about the same!

“Maneeshaya” — through that intellect, which removes the “wavering” nature of the mind i.e. “please grasp this truth (essence) through your “intellect” and not “action”, and tell us that truth, which cannot be easily understood through the divisions of these scriptures, and that, which leads also to the great joy, bliss and happiness, after eradicating all types of sorrow! In other words, that knowledge, which would lead to “auspicious” welfare. The word “Bruhi” indicates a prayerful attitude on the part of the sages. (“Bruhi” = please tell). The word “Bhadra” means “auspicious welfare”.

If it is told, that this type of auspicious welfare can be attained by a devotee only, on our Lord getting fully pleased, for this sake only, in this verse, it has been said that, “YENAATMASUPRASEEDATI” — through which, the “Aatma” (our Lord) gets fully pleased! “Please tell that which will please our Lord Sri Hari (Sri Krishna)!” In the verse, the word “JEEVAANAM” is not used, but the word “BHOOTANAAM” is used with a view to indicate, that the “Jeevas” usually are present in this Universe, like the “Bhoots” (Pisachaas), and it is indeed appropriate to have compassion for them.

In this way, two questions were asked on the two aspects of “Phalam” (result) and “Saadhan” (way — instrument). They now had a doubt in their mind, as to whether the manifested Lord only, is the “result” and “way” on this earth. They get a further doubt, as to whether our Lord’s incarnation is done for the sake of this entire Universe or for Himself only. Due to these two doubts, the Sounakadi sages are asking, Sri Soota as to the clear purpose of our Lord’s incarnations.

सूत जानासि भद्रं ते भगवान्सात्वतां पतिः।

देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया॥१२॥

VERSE 12 Meaning: "Oh Sri Soota! our Lord Sri Hari is the protector and master of those Mahaatmas, who are established in the quality of "pure Satwa" exclusively! (i.e. He is the Lord of all the "liberated Jeevas"!) Even so, why did this Lord, take an incarnation in this "human" world, descending from the world of liberation, as the son of mother Devaki, the wife of Sri Vasudeva. What was the purpose and desire with which, our Lord Sri Hari had taken this incarnation? You are aware of this, and let there be auspicious welfare for you."

श्रीसुबोधिनी: सूत जानासीति। इदं त्वतिगूढमिति को वेद। न जानातीति सन्देहात्पृच्छेति—जानासीति। मुखप्रसादं दृष्ट्वा जानातीति ज्ञात्वा हर्षेणाऽऽशीराहुः (?)—भद्रं त इति। अस्त्वित्यर्थात्। महति ज्ञानोपदेशे दक्षिणा ह्येषा। श्रुतमस्ति, देवक्यां जातः कृष्णो भगवानिति। तत्र सन्देहः। भगवतः षड्गुणैश्वर्यसम्पन्नस्य ब्रह्मणः कार्यकरणार्थं न देहे सम्बन्धोऽपेक्ष्यते। जीवधर्मास्तु ब्रह्मणि न सन्त्येव। प्रादुर्भावप्रकारस्तु जीवानामिव। अतः सन्देहः। किञ्च। सात्वतां पतिः। सत्त्वैकनिष्ठाः सात्वन्तः देवा मुक्ता वा। तत्परित्यज्य मनुष्येषु संसारिषु कथमाविर्भावः। पतित्वात्तेषां परित्यागोऽनुचितः। किञ्च। देवा मुक्ताः सनकादयो वा। तेऽपि ब्रह्मणो देहान्मनसो वा उत्पद्यन्ते, न स्त्रियाम्। तत्रापि कस्यचित्कन्यायां देवक्यामिति। देवकस्य कन्या देवकी। तथाच अप्सु नारायणावतारवन्न भवति। तत्रापि विशेषः—वसुदेवस्येति। वसुदेवस्य भार्या पराधीना। भगवदवतारे न भार्यादिविशेषसम्बन्धः। किन्तु सम्बन्धमात्रमिति षष्ठीमात्रप्रयोगः। अतस्तादृशस्य तादृशावतारे किं कार्यम्। तर्हि तथा न भविष्यतीत्याशङ्क्याऽऽह। जातः। कंसादिवधस्त्वन्यस्मादपि भवतीत्यभिप्रायः। अतो यस्य चिकीर्षया जातस्तत्रः कथयेति सम्बन्धः। अनेन प्रासङ्गिकं प्रयोजनं निवारितं, कालादिसाध्यता च॥१२॥

नन्वस्त्येव प्रयोजनं, कारणदर्शनात्। योगेन च तज्जानन्तीत्याशङ्क्याऽऽहुः
(?) -

SRI SUBODHINI: Thinking perhaps, that this subject is a "secret" and, that, no one else may know about this, the sages, with this doubt in their mind, ask Sri Soota, as to whether, he is aware of this purpose? "Oh Sri Soota! You are aware of" ("SOOTA! JAANASI"). On seeing your pleasant and cheerful face, we have realized, that you have understood this fully! (i.e. the purpose for which, our Lord had taken this incarnation).

After realizing all this, the sages, out of joy, give their blessings for Sri Soota. They say, "Bhadram Te" - Let there be welfare for you! It is our "Dakshina" (i.e. the blessings) for this exalted instruction on "Jnana" being given by you to all of us! We have heard, that, our Lord Sri Krishna had taken birth from mother Devaki. There is a doubt in us, on this! Our Lord, who is invested with the 6 "opulences" (Shad Aiswaryam), had no necessity to get related to a "body", for the sake of carrying out the tasks of Lord Brahma. Our Lord also does not have the qualities of "desire" and "anger" etc. which all the "Jeevas" have! Moreover, our Lord's way of "incarnation" here, as our Lord Sri Krishna, is just like a "Jeeva" only! The "doubt" is due to this factor only! Our Lord is the master and Swami of great devotees like sage Naarada and the Sanakaadi brothers, who are fully "liberated", having got established themselves, in the pure "Satwa" quality! After leaving all of them, why did the Lord come down to this earth, among the "humans"? - the Lord who is Para Brahman, and the highest truth? As He is the Swami and Lord (Pati), it was not appropriate for Him to have left these great Mahaatmas!

Hence, it would have been right on His part, to have manifested among the sage Naarada and the Sanakaadi brothers only! Even sage Naarada, Sanakaadi brothers and the celestial beings usually take their birth from the body of Lord Brahma only or through his mind and not from and through a lady! Why did our Lord manifest through the daughter of Devaka (Devaki), who was unknown? In other words, our Lord did not originate Himself as Sri Narayana who had got manifested from "water", ie automatically! Moreover, Devaki, from whom our Lord had got manifested, was the wife of Sri Vasudeva and through this, she was not independent, as she was under the "control" of Sri Vasudeva. The word used here "Vasudevasya" in an ordinary way, indicates only an "ordinary relationship" of Sri Vasudeva with mother Devaki, with reference to this specific incarnation of our Lord Sri Krishna! What is the purpose of our Lord Sri Hari, who is fully invested with 6 types of "opulences", to have manifested Himself from mother Devaki? If it is told that, after all, our Lord did not get manifested through mother Devaki — this sort of statement is not right as the word "JAATHA" (born) has been used here and certainly our Lord did manifest Himself from mother Devaki. only"

The purport of this question is this. Our Lord could have easily destroyed Kamsa and others through His "parts" or other manifestations/powers. There was no necessity for our Lord, Lord Sri Purushothama Himself, to have come down, in an incarnation, in this "full" (Poorna) way. That is why, "we are eager to know as to why the highest Lord Sri Purushothama Himself came down to assume a "human form" in this way? Please tell us this purpose. Please tell only the most important

reason for our Lord's incarnation — not all other circumstantial reasons! The task for which our Lord had got manifested cannot be completed by the factor of "time" (Kaala) and others! Hence, there must be a very important task, for which, the Lord Himself came down! Please tell us this "task" for which He came!"

Our Lord's incarnations are taken for fulfilling several tasks — due to several reasons. These "purposes and reasons" can be realized through the power of "Yoga" of these sages. Then, what was the necessity to "ask" this question? It is said that.....

तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम्।

यस्याऽवतारो भूतानां क्षेमाय च भवाय च॥१३॥

VERSE13 Meaning: "Here, all of us are eager to listen to the glory of our Lord's divine nature and principles thereof. Oh Sri Soota! You are our child! You are ours only! (i.e. belonging to us only). Please fulfill this desire of ours', "to listen to the glory of our Lord" without fail! Please also tell us the extraordinary and the supernatural purpose of our Lord's incarnation! We are indeed, aware, of the "ordinary" purpose of our Lord's incarnation. His incarnation is always done, (1) for the purpose of conferring all types of welfare for all beings — both animate and inanimate, (2) for the destruction of their sorrow, (3) to confer the grace of "liberation" for them and (4) for the sake of destroying their "ignorance" (Avidhya)."

श्रीसुबोधिनी: तन्नः शुश्रूषमाणानामिति। बहुनामस्माकं श्रवणेच्छापूर्णाया कथनीयम्। न हि श्रवणेच्छा योगेन निवर्तते। न वा योगः सर्वैः कर्तुं शक्यते। न वा योगेन भगवदीयः पदार्थो ज्ञातुं शक्यते भगवद्वाक्यव्यतिरेकेण। अत एव साक्षात्परम्परया वा भगवन्मुखोक्तं गुरुमुखाच्छ्रुतं

अनु पश्चाद्वर्णयितुमर्हसि। पठितस्य हि अनुवचनमावश्यकं मन्त्रादावपि।
परमधिकारिविशेषे। तच्छ्रुषमाणानां वक्तव्यमेव। अङ्गेति।
कोमलसम्बोधनमङ्गत्वेन स्वाधीनत्वाय। असाधारणं तु प्रयोजनं पृच्छ्यते,
साधारणं तु ज्ञायत इत्याहुः (?)—यस्याऽवतार इत्यादिसार्धैस्त्रिभिः। तत्र
प्रथममवतारद्वारा रूपप्रयोजनमाह—यस्येति। यस्य सामान्यतोऽप्यवतरणं
देवतिर्यङ्-नरादिष्वलौकिकतेजसः सङ्क्रमणं, भूतानां जातमात्राणां
स्थावरजङ्गमानां क्षेमाय ऐहिकसर्वसुखाय। चकारात्सर्वदुःखनिवृत्तये। भावाय
मोक्षाय। चकारादविद्यानिवृत्तये। भू सत्तायामिति सन्मात्रत्वायेत्यर्थः। “चिति
तन्मात्रेण तदात्मकत्वादि” ति चैतन्येऽनुप्रवेशो वा चकारार्थः॥१३॥

एवं सर्वेषामभ्युदयनिःश्रेयसार्थं भगवदवतार इत्युक्तम्। उत्पत्त्यमानानां
तु नाम्ना पुरुषार्थसिद्धिरिति तन्माहात्म्यमाह—

SRI SUBODHINI: “You have to tell us the main purpose of our Lord’s incarnation, as we are eager to get this desire of our’s fulfilled. Through the power of “Yoga” this purpose could be realized by us. But this “realization” will not fulfill our desire to “listen”! (Sravanam). Moreover, this “Saadhana of Yoga” cannot be done by all. Beyond all these, without our Lord’s own words or “words”, which speak of the glory of our Lord, no one can understand, the Lord and His “creation” just by the power of Yoga! Due to this, either through tradition or through physical presence, the words spoken by our Lord or through the mouths of the Gurus and Mahaatmas, explaining the nature and purpose of our Lord’s incarnations, can be made clear only by you. It is necessary to repeat, along with us, by way of discussions, whatever has been read or studied! Even for the “sacred chanting” (Manthraas) this method is followed. Moreover we are very eager to listen and also have become “deserving” to listen to these — hence you have to certainly tell us! The tender addressal of “Anga”

(my own part) i.e. "You are our own part" only! Hence you are within us (under our refuge and control). You have to tell us, after being asked for by us! we are asking for the "extraordinary" purpose of our Lord's incarnation!" Through the 3 ½ verses, all the "ordinary" purposes of His incarnation have been described. "We are also aware of the same".

Now the sages speak, in the first instance, the main purposes, for which our Lord "usually" takes His incarnation. His "ordinary" incarnation i.e. in the celestial beings, birds or as a "human", and our Lord's "supernatural" power being ingressed into it, are aimed to confer, on both animate and inanimate beings, highest welfare and happiness, for the sake of removing their sorrow, and also with a view to confer the benefit of "liberation" (Moksha) for them. The syllable "Cha" (and) is used here to indicate the fourth reason viz. for the destruction of "ignorance" (Avidhya).

Though the word "Bhavaya" used here indicates the "Samsaara". Some commentators have given the meaning of "wealth" for this word. But our Shri Mahaprabhuji has taken the meaning of the word as "Moksha". The evidence for this is, that the word "Bhavaya" has come from the root of "Bhoo" meaning "truth" (Satha). Thus "Bhavaya" would mean for "truth" i.e. for liberation! This is the correct meaning.

If it is told, that on attaining "liberation", "ignorance" gets automatically destroyed, this is indeed right, as it has been told in the Brahma Sutaas (4 - 4 - 6). "On getting related to our Lord, a Jeeva, attains the experience of the bliss of our Lord", i.e. when the "Jeeva" gets related to Brahman, the Jeeva enjoys, through

his oneness with Brahman, all the joys – but without a body!

In this way, for the sake of welfare of everyone, and for conferring liberation on all, our Lord takes His incarnation. i.e. He takes another form or puts, on another form! This is told and understood also. But, when our Lord's "incarnated form" goes back to His original holy abode, then, the ones who remain or are born in this world later can hope to attain all their goals, through the remembrance and chanting of His holy names only. Hence, through the next verse, the glory of our Lord's holy name is being spoken.

आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन्।

ततः सद्यो विमुच्येत यद्विभेति स्वयं भयम्॥१४॥

VERSE 14 Meaning: “Any being, having been born here, either as a serpent or with an incurable disease, having come under the control of another or of time (Kaala), on chanting the holy name of our Lord only gets liberated, in a special way, from this “Samsaara”, as our Lord's holy name and it's glory (power) is such that even “fear” gets “afraid”. In other words, through the chanting of our Lord's holy names, both the speaker and the hearer of His holy names get freed of fear.”

श्रीसुबोधिनी: आपन्न इति। घोरां संसृतिं सर्पादियोनिभूतां, महाव्याध्यादिरूपां वा। आपन्नः। अस्य अवतारस्य नाम विवशः परवशः, वेः कालस्य वशो वा, गृणन्नुच्चरन्नेव, ततः संसृतेः सद्यो विमुच्यते। तत्र हि अन्तकाले कालस्याऽधिकारी भयनामा कश्चिन्मृत्युपाशेन सर्वानेव गृह्णाति। यश्चतुर्थस्कन्धे वक्ष्यते—“सैनिका भयनाम्न” इत्यत्र। सद्यस्तस्य पाशान्मुच्यत इत्यर्थः। ननु कथं स नामकथनमात्रेण पाशान्मुञ्चति? तत्राऽऽह। यद्विभेति यस्मान्नाम्नो भयं स्वयं विभेति। स्वरूपनाशेन विभेति। न तु बहिः पदार्थनाशेन।

एवं हि भगवन्नाममाहात्म्यं यच्छ्रोतृन् मुक्तान् करोति। ततो भयमपि मुच्येतेत्यर्थः।
अथवा स्वरूपभूतं भयमपि मुच्यत इत्यर्थः। द्वैतदृष्टिर्गच्छति। “द्वितीयाद्वै
भयं भवती”ति श्रुतेः। अतोऽग्रे उत्पत्त्यमानानां नाम्ना मुक्तिः॥१४॥

ननु नामोच्चारणसामर्थ्यरहितानां वृक्षपश्वादीनां का गतिरिति चेत्?
तत्राऽऽह—

SRI SUBODHINI: Having attained very dangerous bodies like the serpents or suffering very gruesome diseases, an individual becomes helpless or under the control of others! The syllable “Veh” —means coming under the control of time (Kaala). These persons, just by chanting the holy names of our Lord, pertaining to His incarnation, get liberated from the “bodies” of serpents etc. or from the gruesome diseases, at the same movement. Towards the end of one’s life, one gets “fear” caused by time (Kaala) as death takes place to everyone! i.e. the pangs of death ties everyone very firmly! On the 4th canto these “death knell” agents are called as “Sainakaha Bhaya Nammo Ye” (armymen of fear). **THE INDIVIDUAL WHO UTTERS THE HOLY NAMES OF OUR LORD, AT THE TIME OF DEATH GETS RELEASED FROM THE PANGS OF DEATH (“MRITHYU PAASAM) — “TATAHA SADHYO VIMUCHYETA”).**

A question arises here. At the time of death, is it that the messengers of death give up their pangs of death? This is answered by telling, that Lord Yama is worried, that he should not lose his own divine nature, through the power of the chanting of the holy names of our Lord — YAD BIBHETI — through this “fear” itself gets “afraid”! The glory of our Lord’s holy names is such, that it liberates i.e. “fear” as such gets destroyed — goes away.! In fact, our Lord’s holy names destroys the “vision of duality” (i.e. seeing the other). Usually, when

there is the “other” only, there is “fear” – DWITEEYAD VAI BHAYAM BHAVATI - as fear always comes from the “other”.

Due to this, on our Lord going back to His own abode, a devotee should chant His holy names, and through this, he gets “liberated”. Now onwards, “liberation” of everyone, who is going to be born, in this world, will take place through the chanting of the holy names of our Lord.

This is indeed appropriate. But, a question arises here, as to what will be the fate of those, who are not capable of chanting the holy names of our Lord – like trees, animals etc. How will they get “liberated”? Answering this, it is said.....

यत्पादसंश्रयाः सूत ऋषयः प्रशमायनाः।

सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया॥१५॥

VERSE 15 Meaning: “Like the holy Ganges water purifies the devotees of our Lord, by its mere “touch”, in the same way, the devotees who take refuge in the lotus feet of our Lord, and who are purified through the Dharmik actions, Jnana and Bhakthi, make everyone pure and sacred, immediately after touching (blessing) them!”

श्रीसुबोधिनीः यत्पादसंश्रया इति। भक्तस्पर्शेन तेऽपि मुच्यन्त इत्यर्थः। यस्य भगवतः पादौ संश्रयभूतौ येषाम्। भगवतः समाश्रयणं ज्ञानमार्गेऽपि भवति। यथा च ज्ञानिनां देहाध्यासाभावात्तत्पर्शेन न मुक्तिः किन्तु तदुपदेशेनेति, तद्व्यावृत्त्यर्थं **पादपदप्रयोगः।** पादसंश्रयणं भक्तिमार्ग एव। गुरुत्वप्रकारव्यावृत्त्यर्थं **समुपसर्गः।** सूतेति सम्बोधनं पावित्र्यानुभवज्ञापनार्थम्। यथा सूतोऽपि सन् महापुरुषकृपया ब्राह्मणैर्यज्ञादिष्वपि संव्यवहारं संभजते। **ऋषयो** मन्त्रद्रष्टारः। **प्रशमायना** ज्ञानिनः प्रकृष्टः शमः अयनं येषामिति। त उभयेऽपि यत्पादसंश्रयाः

पुनन्तीति योजना। अथवा। पादसंश्रया ऋषयः प्रशमायनाश्च भूत्वा ज्ञानकर्मणी प्राप्य त्रितयसम्पन्नाः सर्वेषां पावित्र्यहेतवो भवन्ति। स्वयं हि शुद्धाः सन्तः परान् पुनन्ति। अतः स्वशुद्ध्यर्थं ज्ञानकर्मणी युक्ते। न तु साक्षात्पावनसम्बन्धस्तयोः। उपस्पृष्टाः समीपे देहसम्बन्धमात्रेण पुनन्तीत्यर्थः। कालव्यवधानेन हि सर्वत्र पावनं दृष्टं— “त्रिः स्वाध्यायं वेदमधीयीत त्रिरात्रं वा सावित्रीं संवत्सरादेवाऽऽत्मानं पुनीत” इत्यादिभिः। मुनय इति पाठेऽपि मननं, कर्मयोगो वा। क्रौर्यादिना स्पर्शव्यावृत्त्यर्थम्—उपेति। अग्रेण वा सम्बन्धः। तेषां तु दृष्ट्यादिनाऽपि पावनं सम्भवति। स्वर्धुन्यापो गङ्गाजलान्यनुसेवया पुनन्ति भगवत्सेवकानेव पुनन्तीत्यर्थः “प्रायश्चित्तानि चीर्णानी” ति वाक्यात्। “सद्यः पुनाति गाङ्गेय” मित्यपि। नारायणसंमुखीकरणद्वारा पुनन्ति। अथवा। उपस्पृष्टाः स्वर्धुन्यापः सद्यः पुनन्तीति दृष्टान्तः। नु इति वितर्कः। भगवद्भक्ता गङ्गा च पुनन्तोऽपि, भगवत्सेवया पुनन्ति, नाऽन्यथेति वितर्कः। आपाततः पावनं नाऽत्र विवक्षितम् परमपावनं तु मायास्पर्शाभावः॥१५॥

एवं सार्द्धाभ्यां भगवद्रूपनामसम्बन्धिनां माहात्म्य उक्ते, शङ्का भवति—कथमिदमवगतं भगवच्छास्त्रव्यतिरेकेणेति। अवगते तु पुनः शास्त्रे प्रश्नोऽनुपपन्नः? इत्यत आह—

SRI SUBODHINI: The beings like the trees, animals etc. who are not capable of chanting the holy names of our Lord, on being “touched” (blessed) by the devotees of our Lord, get liberated! i.e. THROUGH THE TOUCH OF THE DEVOTEES, WHO HAVE TAKEN TOTAL “REFUGE” IN THE HOLY FEET OF OUR LORD! Though, in the path of “Jnana” also, there is surrender to our Lord, as the “Jnanis” do not have any “ignorance” to their “bodies”, beings do not get “liberated” through their “touch” —but get “liberation” only through their “instructions” (Upadesa)! But this is not being described here, as in this verse, the word “Paada” (holy feet) has been used i.e. only in the path of “Bhakthi” is this word

“holy feet” used i.e. taking refuge in the holy feet of our Lord!

The word “Samsrayaha” consists of the word “Sam” also, which may mean that, the devotee takes the refuge of the Guru also. But this meaning is not taken up here as taking refuge, with one’s entire heart’s love, in the holy feet of our Lord only is being indicated. Usually taking refuge in the Guru is only up to the end of one’s “studies”, and imbibing of “Vidhya” (knowledge). It is limited and not permanent.

The addressal “Oh Sri Soota! indicates that, even Sri Soota is aware of the great power of this path of devotion for purifying and sanctifying - that in spite of being a “Sudra”, Sri Soota was experiencing the sanctifying experience of our Lord’s holy names in his life! Despite being a “Soota”, through the grace of noble saintly persons, “You have been able to meet and mingle with the exalted Brahmins and participate in their sacrifices! — in a very friendly and intimate way!”

The sages, who are the seers of “sacred Manthras”, and those, who have one-pointed devotion to peace, also take refuge only in the lotus feet of our Lord. These “Jnanis” have attained the highest “peace” (PRASAMAYANAHA). Alternately, all these sages, who have taken refuge only in the lotus feet of our Lord getting equipped with “Jnana” (knowledge) — thus achieving both the power of action (Kriyasakthi) and the power of knowledge (Jnanasakthi) become the “cause” for the act of purifying everyone! In other words, after they become “pure” in themselves, they purify all others too! Here, both “actions” and “knowledge” become useful for one’s own “purification”. In other words, “Jnana” and

"Karma" cannot purify others. HENCE, ONLY PURE BHAKTHI TO OUR LORD CAN ENABLE ONE TO PURIFY OTHERS. Keeping the companionship of such a devotee and merely getting touched by him, or by just getting related to him, everyone gets purified.

It is said that, "By studying the Vedas for 3 times or the study of "Savitri" for 3 nights in one full year, an individual becomes "purified". In this way, an individual gets purified through the lapse of "time". BUT GETTING RELATED TO A BHAKTHA, MAKES ONE PURIFIED AND SANCTIFIED IMMEDIATELY!

If the word "MUNAYAHA" is used in place of "RISHAYAHA", the meaning will be "the sages, who are given to contemplation in their mind or those who practice the "Yoga of action" (Karmayogi). The word "Upasprushtwa" (having touched) indicates the "purity", which the "touching" of the holy waters of the Ganges river confers on everyone! AN IDEAL DEVOTEE, OF OUR LORD PURIFIES EVERYONE THROUGH HIS MERE "LOOK OR VISION" ITSELF - A DEVOTEE WHO HAS TAKEN COMPLETE AND TOTAL REFUGE IN OUR LORD, IS ABLE TO PURIFY AND SANCTIFY EVERYONE! But the Ganges water purifies only the devotees of our Lord, and not those, who are without any devotion to our Lord. Like the water of the Ganges river cannot purify the pot of toddy, in the same way, it cannot purify those non-devotees of our Lord. In fact, even the performance of many purifying rituals and actions (Praayaschitham) cannot purify (PRAAYASCHITTHAN NICHEERNANI) these Persons.

That, the holy water of the Ganges river purifies

quickly — the words used are SADHYAHA PUNAATI GAMGEYAM) — the purport of this is, that the holy water of the Ganges river makes the devotee get devotion to our Lord Sri Narayana and in this way, the devotee attains great purity and sanctity. In other words, the Ganges water, which is “touched” with respect, in the presence of our Lord, purifies the devotee, very quickly. There are examples of this too. (1) In the verse, the words used viz. “AAPONU SEVAYA” — if these are broken into “Aapa” (water of Ganges) and “Anusevaya” (by touching or using), then, the meaning becomes that the Ganges water purifies our Lord’s devotees only! If the words are used as “Aapaha Nu Sevaya” — then the meaning becomes, that both the Ganges water and the devotees purify everyone. Even then, only through the service and worship of our Lord, this total purity is achieved. Not otherwise. (2) We should not mistake the “purification” achieved as the “superficial” one (which by taking a bath, an individual achieves). But here, the total and real purification are referred to. This is possible only, when our Lord’s power of “Māya” is absent or does not “touch” the devotee. In this way only, complete and total purity can be got. When this power of “Māya” releases it’s control over the devotees of our Lord, permanently, then only a devotee attains the supreme sanctity and purity (Parama Paavanata).

Through 2 ½ verses, the three topics of (1) the divine nature and form of our Lord, (2) the holy names of our Lord and (3) taking refuge in His holy feet — and their “glory” have been described. A doubt arises here, that, how can all these be realized without the knowledge of the scriptures dealing with the glory of our Lord? i.e. if all these could be understood from the

scriptures, then what was the necessity to ask questions about this now? Replying to this, it is said.....

को वा भगवतस्तस्य पुण्यश्लोकेऽयकर्मणः।

शुद्धिकामो न शृणुयाद्यशः कलिमलापहम्॥१६॥

VERSE 16 Meaning: “Is there any devotee in this Universe, who is eager to get purified, who will not listen or hear about the “fame” (Yash) of our Lord, which is sung and praised by noble saintly persons, with meritorious deeds, (Punyam) and which destroys the blemish and dirt created by this Kaliyuga?”

श्रीसुबोधिनी: को वा भगवत इति। भगवद्यशःश्रवणेनाऽस्माकं हृदये स्वतः स्फुरितम्। अतः सामान्यतो ज्ञानविशेषार्थं प्रश्नः। यद्यपि भक्त्यभावात्स्वतः पुरुषार्थत्वेन भगद्यशःश्रवणं न भवति, तथापि सन्मार्गवर्तिनां शुद्धिरपेक्ष्यत इति तदर्थं श्रवणम्। विशेषतः कलौ। देशकालद्रव्यकर्तृमन्त्रकर्मणां षण्णामप्यशुद्धकरणात्। स्वतन्त्रव्यावृत्त्यर्थ—**क** इति। वेत्यानदरे। अश्रोतारो दैत्यांशा न गण्यन्त एवेति। जीवानां स्वत उत्कृष्टाद्ब्रह्मण एव शुद्धिः (?) **भगवत** इत्युक्तम्। तस्येत्यवतीर्णस्य सुलभत्वाय। लौकिकप्रभुस्तोत्रवदत्रादकर्तृकव्यावृत्त्यर्थमाह—**पुण्यश्लोकेऽयकर्मण** इति। **पुण्या** श्लोका कीर्तिर्येषाम्। कीर्तनकत्तृणामपि कीर्तिर्यत्र सर्वान् पुनाति, तत्र किं वक्तव्यं कीर्तनस्य सर्वपावकत्वम्। तानपि पुनातीति वा। तेषां पावित्र्यापेक्षा नास्तीति वा। अनेन कीर्तिः पवित्रेष्वेव प्रतिष्ठितेति बोधितम्। कर्मसामान्यग्रहणादुत्कर्षाऽऽधायककर्मव्यतिरिक्तान्यपि कर्माणि पावनानीत्युक्तम्। पुण्यश्लोकवचनादेवं ज्ञायते—कीर्तिमद्भिः सह सम्बन्धः प्रायेण सर्वेषां भवति, ते च भगवन्तमेव कीर्तयन्ते, अतो भगवत्कीर्तिश्रवणं सुलभमिति। यत्राऽऽपाततोऽपि शुद्धिः श्रवणेन, तत्र शुद्धिकामः कथं न शृणुयात्। आधरोत्कर्षाऽऽधायकसर्वलोकाऽऽह्लादकविसर्पि गुणः कीर्तिर्यशः। कलौ सर्वेषामपहतपाप्मत्वाभावात् तैः कलिदोषनिवृत्तिः। भगवतस्तु कालात्परत्वात्कीर्तेरपि तत्परत्वम्। अतः कलिदोषनिवर्तकमिति॥१६॥

एषां प्रयोजनप्रश्नमुक्त्वा कर्मप्रश्नमाह—

SRI SUBODHINI: “Whatever inspirations we have got and whatever knowledge we have received — all these have happened due to our listening to the “fame” (Yash) and glory (Mahaatmyam) of our Lord only! Not through the knowledge of the scriptures. We, of course have the “ordinary” knowledge of the scriptures. But, we have asked our questions with a view to attain the “special” knowledge.”

Without having pure Bhakthi to our Lord, an individual does not listen to the “fame” (Leelas) of our Lord as a “human” goal (Purushaartha). But, those, who are treading this path of devotion need to purify themselves and for this, they do listen to the glory of our Lord’s Leelas! Especially, in this Kaliyuga, there is a very special dire necessity to listen to our Lord’s glory. WHY? BECAUSE KALIYUGA HAS MADE EVERYTHING “IMPURE” VIZ. PLACE, TIME, MATERIALS, THE “DOER” (KARTA), THE MANTRAS (CHANTING) AND ACTIONS (KARMA)! The words used here are “KOVA BHAGAVATASTHASYA” — here, the syllable “Ka” indicates, that the individual, who ordinarily does not listen to the glory of our Lord i.e. he is not taken into consideration here. As only those persons, through their natural inclinations are interested to listen to our Lord’s glories! The words “Va” is used with a sense of “disrespect” i.e. it refers to those, whose natural inclination is not to listen to our Lord’s glories — these persons are not worthy of any honour or respect — these individuals are considered as “demoniac” in nature — hence these persons are not considered at all!

Only through the exalted Supreme Brahman, a Jeeva can get purified and that is why, here, the words “BHAGAVATAHA” has been used (of our Lord). The

word "TASYA" (His) indicates our Lord, who has taken the "incarnation" — singing of His glory is easy i.e. during the actual time, when our Lord's incarnation is on this earth, and not during the time when He has withdrawn His incarnation!

"PUNYASLOKEDYA KARMANAHA" — like an ordinary servant praises the greatness of a good and compassionate "master" (Swami), in the same way the "ordinary" people do not sing the glory of our Lord. "BUT NOBLE AND GREAT SAINTS, WITH AUSPICIOUS FAME AND ATTAINMENTS, ONLY SING YOUR GLORY, OH LORD!" This "fame" of these great Mahaatmas, who sing our Lord's glory, purify everyone. Then, how much purity will be conferred on everyone when our Lord's own "fame" is sung by the devotees? It purifies everyone. What is there to wonder at this? Moreover, being noble saintly persons, these devotees of our Lord do not need to be "purified" again. Even then, they sing the glory of our Lord! The purport of this is, that the noble saintly devotees of our Lord, who have countless meritorious deeds to back them (i.e. who are well known for their virtuous deeds — Punyasloka) only have the "fame" of our Lord, in them i.e. only these noble virtuous saints can sing the glory of our Lord.!

The word "Karmanaha" — here the word "Karma" indicates "ordinary" actions i.e. through such actions of our Lord, a devotee is unable to get the full and total knowledge about our Lords' glory. However these "actions" (Leelas) of our Lord purify a devotee i.e. the devotee, who listens to these Leelas get "purified" (though he may not attain the full and total knowledge (Jnana) about our Lord).

The word “Punyasloka” denotes to those noble great saints, whose fame for virtuous deeds is immense, and who sing only the glory of the Leelas of our Lord! Hence, listening to our Lord’s glory in their homes or place is made easy! When, even by default the listening to our Lord’s glory, confers purity, then listening to His glory, with an ardent desire to get purified will confer greater benefits. Why then, will he not listen?

That, which increases the joy of an individual, and that, which gives bliss and joy to everyone – this all-pervasive quality or virtue of our Lord is called as “glory” (Keerthi), and this is also named as “Yash” (fame). In this Kaliyuga, all beings have one “sin” or another in them. Hence, this Yuga is incapable of removing the “blemish and sin” of everyone. But, OUR LORD IS BEYOND TIME (KAALA) AND IN THIS WAY ARE HIS “GLORY AND FAME” ALSO! Due to this, our Lord’s “Keerthi” (Yash) destroys the blemish of Kaliyuga.

After explaining the purpose of our Lord’s incarnation, now, a question is asked relating to his “tasks” and “Leelas” (stories), through the next verse.

तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः।

ब्रूहि नः श्रद्धानानां लीलया दधतः कलाः॥१७॥

VERSE 17 Meaning: “Our Lord has worn new and different “parts” (Kalaas) in Himself, through His innumerable “Leelas”, enacted every second! Our Lord’s noble and compassionate stories and “Leelas” have been sung so well by great realized Bhakthas, like sage Naarada and others. Kindly tell us all these Leelas and stories of our Lord, as we are asking this with sincerity and devotion.”

श्रीसुबोधिनी: तस्य कर्माणीति। तादृशप्रयोजनस्य श्रुतस्य हृदये समागमनार्थं कर्माण्येव पृच्छन्ति (?)—तस्य कर्माणीति। कर्मश्रवणेन यत्फलं तद्भगवता देयमित्यपि नास्ति। अन्यानि च फलानि कर्मैव पात्रापात्रविवेचनव्यतिरेकेणैवाऽल्पेभ्योऽपि बहु प्रयच्छतीत्याह—उदाराणीति। उदारादिविशेषणानि न व्यावर्तकानि। किन्तु कर्मोद्देशेनोदारत्वादि विधीयते। प्रथमत एव विशेष्यनिर्देशात्। अवानतर—फलप्राप्त्यर्थमुदारत्वनिर्देशः। मुख्यं फलं भगवत एव। तेषामज्ञानाभावमाह—परिगीतानि सूरिभिरिति। परितो गीतानीति सर्वतो दूराच्छ्रवणसम्भवः। सूरिभिरित्यन्यथाकथनव्यावृत्तिः। तर्हि शौनकादीनामपि सुलभत्वादकथनमित्याशङ्क्याऽऽह—श्रद्धधानानामिति। श्रद्धया हि पुनः पुनः श्रवणेच्छा निरूपिता। कदाचिदपि रुच्यभावो नास्तीत्यभिप्रायेणाऽऽहुः (?)—लीलया दधतः कला इति। अनायासेन हर्षात्क्रियमाणा चेष्टा लीला। तथा नूतना एव कलाः प्रतिक्षणं ध्रियन्ते। भगवता यथा तथा तत्कर्णामपि चन्द्रस्येव नूतनकलासम्बन्धात्कदाचिदपि नाऽरुचिः। इदं हि विशेषणं पूर्वोक्तनिर्वाहकम्॥१७॥

एवमेकोपक्रमेण प्रयोजनकर्मणी पृष्टे। अथ भिन्नोपक्रमेणाऽऽवतारकथां पृच्छति—

SRI SUBODHINI: With a view to correctly realize the main purpose for which our Lord takes His incarnation, the sages are asking Sri Soota to tell the stories of our Lord only. It is not, that our Lord will bless the devotee only with the specific benefits of listening to His Leelas. Our Lord, in fact, gives very generously much more blessings and benefits even for ordinary souls, for their "actions" completed for the sake of our Lord. Our Lord does this, even without considering the aspect of "deserving" or otherwise! i.e. whether the "Jeeva" is fit to receive the blessings! This quality of our Lord is referred to through the words — "KARMANI UDAARANI" — like a very generous person given much

more than what is due or expected, our Lord also given generously (Udaara)! — without any other consideration!

In fact, everyone gets the most important “result or benefits” only from our Lord. but as our Lord’s “actions” are always very generous, He blesses the devotee with “purity” and others, as side-benefits! These generous blessings are well known also, as the noble great saints and sages, like sage Naarada and other Bhakthas, have sung our Lord’s “praise” (about His deeds) from all the four sides (i.e. everywhere). The reason for singing this everywhere is, that all persons can listen to these Leelas even from a long distance! These “Leelas” have been sung by “Sooris” — realized devotees of our Lord — Hence, they are not different i.e. these Leelas are sung as they are!

A question arises here. Even Sounaka and other sages also could have listened to these “Leelas” from all the four sides and how come, they have now asked Sri Soota to narrate the same here, at the present moment? Answering this, it is said, “SRADDHANAANAAM” — “We have great loving sincere devotion and interest in these stories”. Usually, a devotee would like to listen to our Lord’s “Leelas” again and again, if there is sincere interest and devotion for the same! Why? In the verse, the words, “LEELYAADHATAHA KALAAHA” — “Our Lord has enacted all these Leelas”. Our Lord, it is said, takes innumerable “forms and parts”, every second, through these “Leelas”. In the same way, the “actions” of our Lord also, like the moon, exhibits novel and newer “parts and forms” (Kalaas). DUE TO THIS, NO ONE CAN GET “DISTASTE” FROM LISTENING TO THE STORIES AND LEELAS OF OUR LORD!

In this way, through the beginning of this topic, the purpose of our Lord's incarnation and about His "Leelas" have been asked. Now, in a different way, a question is asked on the "Leelas" (stories) of our Lord's incarnation.

अथाऽऽख्याहि हरेर्धीमन्नवतारकथाः शुभाः।

लीला विदधतः स्वैरमीश्वरस्याऽऽत्ममायया॥१८॥

VERSE 18 Meaning: "Our Lord Sri Hari, through His immense capacity and power of "Māya", enacts "Leelas" in an independent and free way. Please tell the stories of the auspicious incarnations, of our Lord, SRI HARI as they destroy all the sorrows of everyone!"

श्रीसुबोधिनीः अथाऽऽख्याहीति। यद्यपि केचन अवतारास्तत्तदुपाख्याने श्रुतास्तथाप्येकोपक्रमेण सर्वेऽवताराः सविशेषा ज्ञातव्याः। अत औत्सुक्यात्पृथक्प्रश्नः। अथेति भिन्नोपक्रमे। हरेरिति सामान्यतोऽवतारे परदुःखदूरीकरणं निमित्तमित्युक्तम्। अवतारस्वरूपस्य दुर्ज्ञेयत्वान्न सर्वजनीनं तज्ज्ञानमिति विशेषसम्बोधनम्—धीमन्निति। अवताराणां कथाः—कथमवतारः? कस्याऽवतारः? कुत्राऽवतारः? किमर्थमवतारः? इति। चतुर्धा कथा वक्तृश्रोतृप्रवर्तकानां शुभफलप्रदाः। वस्तुतोऽपि शुभाः। लोके पुत्रजन्मकथावत्। तत्रापि येष्ववतारेषु स्वेच्छया लीला विहारास्ते वक्तव्या इत्याऽऽह—लीला विदधत इति। स्वैरमिति। मर्यादातिक्रमेणाऽपि। तत्र हेतुः—ईश्वरस्येति। सर्वभवनसामर्थ्यं माया, अन्यथाकरणनिर्वाहे दोषाभावे च हेतुत्वेन निर्दिष्टा। आत्मेति नाऽन्यैर्ज्ञातुमुल्लङ्घितुं वा शक्या॥१८॥

नन्वेवं विशेषेण सर्वार्थपरिज्ञानवतां किं पुनः श्रवणेनेत्याशङ्क्याऽऽह—

SRI SUBODHINI: "Though, we have already listened to the "Leelas" of many incarnations of our Lord Sri Hari, please tell us again, about all the incarnations of our Lord, as we are interested to know regarding the "special features" of each of our Lord's incarnations!" Hence, sage Sounaka and others have now asked the

question, in a different way. The word "Atha" (now) emphasizes, this different approach from the earlier ones. WITH A VIEW TO DESTROY THE SORROW AND SUFFERING OF HIS DEVOTEES, OUR LORD SRI HARI TAKES HIS INCARNATIONS, AND THIS IS THE PURPOSE OF HIS COMING DOWN.

But the "real purpose" of our Lord's incarnations is "unrealizable" — everyone cannot understand it's purpose. Due to this, the sages have addressed Sri Soota with the specific addressal of "Sriman" (blessed by Goddess Laxmi). Four types of questions can be asked pertaining to our Lord's incarnations. (1) How did the incarnation take place? (2) Who took this incarnation? (3) Where did it take place? and (4) for what purpose or reason was this incarnation taken? In this way, if the "Leelas" of our Lord's incarnations are told, then, both the speaker and the listeners will be conferred auspicious results and blessings (by these stories themselves). By itself, our Lord's Leelas and stories are "auspicious" by nature — like the news of the birth of a son is considered as auspicious!

"Even among these incarnations, please tell us those incarnations, in which, our Lord has, through His desire and will, enacted His Leelas, as a sport or past-time? This is indicated, here, by the words "Leela Vidadhataha". The word "Swairam" denotes our Lord's own free will and desire to perform a particular "Leela"! It would also mean the enactment of our Lord's "Leelas" breaking all the "worldly" rules (Maryaada). The reason for enacting these types of Leelas is that OUR LORD IS "ISHWARA" — THE LORD OF THIS UNIVERSE! Our Lord has a capacity and power in Him called as "Māya". As these- "Leelas" are enacted by our Lord's own "power", in any

way or manner which our Lord likes, there is never a question of "blemish", arising due to this.

The word "ATMAMĀYAYA" – (His own "Māya" power) indicates, that this power is our Lord's "own" capacity and power. Hence, no one else can ever hope to understand it's nature and dimensions. No one can break it or cross over this power either!

What is then, the benefit, for these sages, who are fully aware of every type of knowledge, on all issues, to listen to the "Leelas" of our Lord? This doubt is answered through the following answer.

वयं तु न वितृप्याम उत्तमश्लोकविक्रमे।

यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे॥११॥

VERSE 19 Meaning: "We are never fully satisfied through the listening of the "Leelas and stories" of our Lord Sri Hari! The sincerely devoted and blissful devotees attain higher and higher taste and joy of bliss (Rasa), at every step, when they listen, again and again, about the "Leelas" of our Lord!"

श्रीसुबोधिनी: वयं त्विति। ये पुनर्भगवत्कथास्वरूपानभिज्ञास्ते कियत्कालं श्रुत्वा निवर्तन्ते। न ह्यत्र रसज्ञो निवर्तते। तस्माद्ये निवर्तन्ते, तृप्ताः सन्तस्ते निवर्तन्ताम्। वयं तु पुनर्न वितृप्याम एव, कुतो निवृत्ता भविष्यामः। निवृत्तिस्त्रेधा सम्भवति। इतोऽप्युत्कृष्टे रसान्तरे सम्भवति, अस्याऽप्यभावे वा, रसाऽज्ञानाद्वा। तत्राऽऽद्ये निराकरोति—**उत्तमश्लोकविक्रम इति**। उत्तमैर्मुक्तैर्ब्रह्मानन्दानुभवयुक्तैरपि श्लोक्यते भगवान्। तद्यथा तथा "इत्थंभूतगुणो हरि" रित्यत्र वक्ष्यते। तस्मान्न भगवत्कथारसादधिको रसः कश्चिदस्ति। ब्रह्मानन्दरसोऽपि न्यून इति। अनेनैव दुर्लभताऽपि निवारिता। तस्य च विशेषेण क्रमः पादविक्षेपो यत्र स पराक्रमो विशेषेण क्रियाशक्त्याविर्भावः। स च पूर्णः सर्वत्र। तस्मात्तु दुर्लभता। तृतीयं निराकरोति—**यच्छृण्वतामिति**। रसज्ञानं च श्रवणादेव भवति। यथा हि लोके सूपकारविद्यासु नेच्छानिवृत्तिः। किन्तु मूर्तत्वादुदरपूरणेन

निवृत्तिस्तथा श्रवणेऽपि। विशेषोऽप्युक्तः। श्रवणेन गृहीतस्याऽमूर्तत्वात्। किञ्च रसाभिज्ञाः सर्वथाततो न निर्वन्ते। रसस्याऽनिवर्तकत्वात्। अस्य च रसस्य परात्परत्वात्। किञ्च। **स्वादु स्वादु पदे पद इति।** यथाऽधिकारमत्र हि रसाविर्भावः। यथा यथा ह्यज्ञानं निवर्तते, तथा तथा भगवद्रसास्वादो भवति। यथा ज्वरविमोकेऽन्नस्य। प्रथमप्रयोगे ह्यविद्यायाः पूर्णत्वादल्परसास्वादः। ततः प्रथमश्रवणे काचिदविद्या निवृत्ता चेत्तदा द्वितीयेऽधिको रसः। एवमुत्तरत्राऽपि। परमो रसः सर्वथा मुक्तानाम्। किञ्च। प्रथमं वाक्यसमुदाये भगवान्प्रतीतः पुनः प्रत्येकं वाक्येषु। ततः पदेऽपि। पद्यते ज्ञायतेऽनेनेति पदं, प्रकृतिः प्रत्ययश्च। तेन अक्षरार्थत्वेन ज्ञातो भगवानतिरसप्रद इत्यर्थः॥१९॥

किञ्च। विशेषाऽऽकारेण कृष्णावतारकथा श्रोतव्येत्यभिप्रायेणाऽऽह—

SRI SUBODHINI: Those, persons who are not aware of the real divine nature of our Lord, are bored with the listening to the “Leelas” of our Lord, and do not wish to listen to them again! But those, who have the taste of the sweetness of the “Leelas”, of our Lord, will always seek more and more to listen to our Lord’s “Leelas”. The sages say here, “Those, who are already satisfied with the listening to our Lord’s “Leelas”, let them be what they are (i.e. having no interest to listen, again). But we are not satisfied at all. Where is the opportunity for us to get satisfied at all?

In this way, they say (1) We never get tired or satisfied by listening to the divine Leelas of our Lord who is “UTTAMASLOKA” (i.e. whose “praises” are sung by great Mahaatmas) — as, even the liberated “Jeevas”, who have been blessed with the bliss of Brahman (Brahmanaananda) sing the “Leelas” of our Lord. Shri Mahaprabhuji says here, that, he will explain this point, in detail, when he comments on the verse “YITHAM BHOOTAGUNO HARIHI” (our Lord’s virtues are countless) later. Due to this, there is no greater “bliss”, than

the "bliss" of our Lord's stories and "Leelas". Even the bliss of Brahman is lower than this bliss! (2) Through the use of the word "VIKRAMAHA" the "rare" nature (DURLABHA) of this "Leela" is also removed i.e. our Lord's "Leelas" are always done and available for everyone to see, experience and sing it's glory. "Vikrama" is our Lord's "glorious deeds" – Paraakrama – Everywhere, it is our Lord's "power of action", which is "working" and anyone can see this, very clearly! It is present, therefore, everywhere in it's "full" measure (Paripoorna). In fact, our Lord, when He took the "incarnation" as Lord Thrivikrama, had covered this entire Universe with His feet! He had exhibited, such a stupendous power of action (Kriya-sakthi) at that time! Hence, as our Lord's "Leelas" of this nature are well known and present everywhere, we cannot say, that our Lord's "Leelas" are rare and unavailable! THIS "BLISS" OF THE LEELAS OF OUR LORD IS EASILY AVAILABLE EVERYWHERE! No one can say, that these "Leelas" are not available for being listened to.

The "bliss" of our Lord's "Leelas" arise only on listening to them. (YAT SRUNWATĀM). Like in this world, the increase in the knowledge on "cooking" does not lead to the cessation of desire to "eat" (i.e. this knowledge of cooking will not satisfy hunger), as this "desire" will end only, when actually the "food" goes inside the stomach and mitigates hunger! IN THE SAME WAY, THE DESIRE TO LISTEN TO OUR LORD'S "LEELAS" GETS FULFILLED ONLY BY LISTENING! The only difference between "food" and our Lord's "Leelas" is, that the former has a "form" and the latter is "formless". BUT, THERE IS A FUNDAMENTAL POINT TO BE REMEMBERED HERE – THAT, THE

DEVOTEES, WHO HAVE ENJOYED THE BLISS (RASA) OF OUR LORD'S LEELAS, NEVER FEEL FULLY SATISFIED, AS THE "BLISS" WILL NEVER ALLOW THEM TO ATTAIN FULL SATIATION! WHY? THIS "BLISS" IS THE HIGHEST BLISS OF THE LORD OF THIS UNIVERSE! (PARAATPARA RASA). Of course, we have to remember here that, this "bliss" originates only in those, who deserve to attain this! — i.e. as per their "deserving" nature! As the curtain of "ignorance" (Ajnana) is removed, the devotee begins to taste the bliss of our Lord — like, when the fever goes away steadily, the patient also begins to get back his natural state for eating "food". IPSO FACTO, OUR NATURAL STATE IS DIVINE — TO SERVE, WORSHIP AND SING THE "LEELAS" OF OUR LORD, AND ENJOY HIS BLISS!

When, initially, a devotee attains the "bliss" of our Lord's "Leelas", then, due to the ever-present "ignorance" (Avidhya) in him, he is able to enjoy only a very little of this "Bliss". Afterwards, when his "ignorance" begins to get destroyed, through repeated listening, then, for the second, third and subsequent times, he begins to enjoy the "bliss" more and more! THE DEVOTEE, WHO IS FULLY FREE FROM "IGNORANCE", ATTAINS THE HIGHEST EXPERIENCE OF BLISS OF OUR LORD!

The devotees, who listen to our Lord's "Leelas", in the first instance enjoy and feel the holy presence of our Lord in the "sentences of praise" sung about our Lord. Then on "each sentence", he feels the presence! Then in each "word", the devotee feels the presence of our Lord! The word "Pada" (word) indicates "through which we can understand or know the meaning".

इत्यर्थः। तर्हि कथं शरीरप्रतीतिस्तत्राऽह-गूढः कपटमानुष इति। अयं लोके हि गुप्तः स्वसच्चिदानन्दरूपतां न प्रकाशयति। तत्र हेतुभूतं विशेषणम्-कपटमानुष इति। कपटेन लोकानां बुद्धिमोहनप्रकारेण मानुषः। तदेव रूपं मानुषरूपवत्प्रतिभासयतीत्यर्थः। तस्मात्त्वया वक्तव्यमिति सिद्धम्॥२०॥

श्रवणे स्वाऽधिकारामाहुर्द्वाभ्याम्-

SRI SUBODHINI: Our Lord's powerful "deeds" are very famous! That is why, the word "Kila" (yes, indeed) has been used here. In spite of being a child, and in the absence of any weapon or instrument, our Lord exhibited supernatural deeds, like the destruction of demoness Putana and others. All these deeds have been told by way of "astonishment", and are very famous. In view of this, the Leelas of our Lord Sri Krishna, are indeed "supernatural" (Aloukik).

There is a very special factor in this particular "incarnation", as in one place and time, He has exhibited both His form and power (ingress thereof) together - which he rarely does! Here, the words "RAAMENA SAHA" denote this i.e. our Lord's "Aavesa" (ingress of power) and His own "incarnated" form, both together, manifested their "Leelas of great glory and supernatural nature"!

Our Lord, it is said, in His various "incarnations", had not given any "joy or happiness" to Lord Siva and Lord Brahma, as both of these are the presiding deities of "Gunas", (qualities of "Tamas" and "Rajas" respectively) and there was a possibility of "antipathy" to our Lord, arising in their minds! E.g. In His various incarnations, our Lord had destroyed the devotees of Lord Brahma and Lord Siva i.e. Hiranyakasipu and Raavana

respectively i.e. our Lord did not confer any benefits of them!

But, during this incarnation, as our Lord Sri Krishna, our Lord conferred and blessed both Lord Siva and Brahma, with permanent happiness! That is why, His name has been given as "Kesava" (He who redeems the sorrow of His devotees — here the devotees are Lord Brahma and Lord Siva). In other words, only our Lord Sri Krishna confers His bliss on both of them!

Through the use of the word "Atimarthyaani" (crosses over the "human" body) i.e. on listening to the "Leelas" of glorious achievements of our Lord a "human" being crosses the "human" form i.e. he does not take again birth in a human body! In other words, these "Leelas" enable a devotee to cross over one's "human" limitations! Why? OUR LORD'S HANDS, FEET, FACE AND STOMACH CONSISTS OF "BLISS" (AANANDA) ONLY! THAT IS WHY, HE IS THE LORD OF THE UNIVERSE! (SAKSHAAT BHAGAWAN). In other words, our Lord Sri Krishna is not an "incarnation", but the Lord of the Universe Himself (KRISHNSTHU BHAGAWAN SWAYAM).

A question arises now. If our Lord Sri Krishna is the Lord of the Universe Himself - and not another incarnation only - then, how come, a "human" form is seen in our Lord? Answering this, it is said, that this is done "secretly" or this is a "secret" (GOODAHA). Our Lord is "secretly" ("disappeared" way) present in this world - having camouflaged Himself - i.e. HE DOES NOT MANIFEST HIS REAL DIVINE FORM AND NATURE OF "SAT CHIT AANANDA". There is a reason for this "action" of our Lord viz. He has taken

on a “human” form (as a “facade”), with a view to infatuate the intellect of the “humans”! He showed His real divine form, as though He is “human”. Hence, Oh Sri Soota! please tell us about the glorious deeds of valour and “Leelas” of our Lord Sri Krishna in detail.”

In this way, the sages said, “we have the authority and are deserving to hear about the Leelas of our Lord”. They say, this through the following 2 verses.

कलिमागतमाज्ञाय क्षेत्रेऽस्मिन्वैष्णवे वयम्।

आसीना दीर्घसत्रेण कथायां सक्षणा हरेः॥२१॥

VERSE 21 Meaning: “We have all sat here, in this holy Vaishnava place, for the purpose of performing a very long sacrifice, as we have realized about the advent of the Kaliyuga. Due to this, we have time to listen to the divine stories and “Leelas” of our Lord Sri Hari.”

श्रीसुबोधिनी: कलिमागतमिति। कलौ तु सर्वधर्माणां निवृत्तिरिति सूतके सावकाश इव कलौ सावकाशाः। धर्माधिकारे हि सति धर्मत्यागभयाद्वैयग्रं कर्मकरणं वा सम्भवति। मर्यादातिक्रमे पुनः पापबाहुल्याद्भगवत्कथारुचिरेव निवृत्ता भवति। तस्मात्सर्वदोषनिवर्तकः कलिरिति, तस्मिन्नागते कथायां सक्षणाः। वैष्णव इति। यत्र क्वचित्कथाश्रवणे दैत्यैर्बुद्धिनाशः सम्भवति। तदा सर्वं नश्येत्। तन्निवृत्त्यर्थं क्षेत्रेऽस्मिन्मित्युक्तम्। किञ्च। सत्रवेदिरप्येषा। ततोऽपि न दैत्यसम्बन्ध इत्यस्मिन्निति देशनिर्देशः। कलिकालादेः स्मार्तत्वात्कथं वैदिकविचारेणाऽनधिकार इत्याहुः। आसीना दीर्घसत्रेणेति। तथाच दीक्षितानामन्यकर्मनिवृत्तिः श्रौती। तत्समाप्तौ पुनः कर्मसम्बन्धादीर्घसत्राऽऽरम्भः। तस्मात्सर्वथा सावकाशा इत्याह—कथायां सक्षणा इति। यदि कथा समारभ्यते तदा सहस्रसंवत्सरमितः कालः क्षणायत इति क्षणपदप्रयोगः। न सर्वत्र सक्षणाः किन्तु हरेः कथायामेव॥२१॥

अत्र होका सामग्री न्यूना। सा भगवता सम्पादितेत्याह—

SRI SUBODHINI: In Kaliyuga, each and every type of "Dharma" (righteous practice) get affected negatively (i.e. gets declined). As we have no other task to be completed, we have a lot of time on our hand, like with a person, who is undergoing a period of "pollution" (due to death, birth of a child etc.). Just like the "authority", which we enjoy to do all "Dharmik" actions, in the same way, we are also anxious, that we should not give up the performance of "Dharmik" acts, as we could always perform the "actions" as prescribed by the Vedas. Sin will visit us, if Dharmik actions are given up and due to this, we will lose our taste and devotion to listen to the "Leelas" of our Lord. (NOTE: An unrighteous person does not get love to listen to the "Leelas" of our Lord, due to his "sins"). Due to this, Kaliyuga prevents the proper performance of all daily duties and prescribed rituals. "Due to these "obstructions", we are here today, with enough time on our hands, to listen to the Divine Leelas of our Lord,"

If this "Leela" of our Lord is being told in another place (not a holy place), then there is the possibility of losing one's "intellect", due to the machinations of the demons. As our Lord has said in the Gita, "when the intellect is lost, then everything else is also destroyed" (BUDDHI NAASAAT PRANASYATI). This place is very holy, as it belongs to our Lord Vishnu (KSHETRESMIN VAISHNAVE). This place is the holy place, where a "sacrifice" (Satram) is being done. Due to this, "demoniac" influences will be absent. The word "Asmin" (here) indicates this. During this Kaliyuga, an individual can perform all the "Smārtha" duties as per the Vedas. Then, why is it told here that, during this Kaliyuga, there is no authority at all for anyone to perform the

“Vedic” duties? Answering this, it is said, that these sages were engaged in the performance of a very long (time consuming) sacrifice. Vedic scriptures specify that, those who are initiated to do the Vedic rites, for a particular sacrifice, should not do any other work. Only on the “ending” of the particular “Yagnam”, these priests or performers of sacrifices can attend to any other task. Hence, we have started to do a sacrifice, which will last for many years. Due to this, we have free time from all other tasks, at all times!

If our Lord’s “Leelas” and stories are begun to be told, even these 1000 years of our sacrifice will look like a split second only. This is indicated through the words “KATHAAYAM SAKSHANAHA” - the word “KSHANA” (a moment) denotes this. “Here, we have no time for doing anything else. ONLY FOR LISTENING TO OUR LORD SRI HARI’S LEELAS AND STORIES, WE HAVE TIME.”

The deficiency arising out of the absence of a “speaker” was also mitigated by our Lord – thus spoke the sages.

त्वं नः सन्दर्शितो धात्रा दुस्तरं निस्तितीर्षताम्।

कलिं सत्त्वहरं पुंसां कर्णधार इवाऽर्णवम्॥२२॥

VERSE 22 Meaning: “We are very eager to cross this impassable and cruel Kaliyuga, which has the capacity to totally destroy the faculties of discrimination, courage and knowledge (Jnana). We have now secured you, as our speaker, through the grace of our Lord, like a weary and tired traveller crossing an ocean, gets the help of a good helmsman.”

श्रीसुबोधिनीः त्वं नः सन्दर्शित इति। धात्रा सर्वकर्त्रा भगवता ब्रह्मणा वा कथारसाभिज्ञेन। त्वं च नः अस्मदीयः स्वाधीनश्च। कथाऽभावे दुस्तरः कलिः। दुःखेन तरस्तरणं यस्येति। ननु कथारहिता अपि कलिं तरिष्यन्ति ऋषयः। को भवत्सु विशेषः? इत्यत आहुः-सत्त्वहरमिति। विवेकधैर्यज्ञानहरम्। सत्त्वगुणे गते रजस्तमोभ्यां लयविक्षेपावेव। अतस्तेषां सर्वस्वनाशे न कलेस्तरणं भविष्यतीति भावः। अभीष्टकाले अभीष्टदेशसम्बन्धाभावः। कर्णधाररहिते समुद्रे। तथा कथावक्त्रभावे कलौ॥२२॥

किञ्च। धर्मेण सह पूर्वं वयं त्वत्र समागताः कथायां नियुक्ताः। धर्मस्य का वार्तेति षष्ठं प्रश्नमाहुः (?)—

SRI SUBODHINI: “It is our Lord, who is omnipotent, who has sent you, Oh Sri Soota, to us, as you are fully aware of the “bliss” of our Lord’s “Leelas”. Alternately, it is Lord Brahma, who has sent you to us”. Without the help and aid of our Lord’s stories and “Leelas”, this Kaliyuga is “uncrossable”. Some may say, that great sages are able to cross this Kaliyuga, without the aid and help of our Lord’s “Leelas” and stories! Answering this, the sages say, that, “this Kaliyuga has the power to destroy everything good viz. discrimination, courage and knowledge! On the destruction of the quality of “Satwa”, the two remaining qualities of “Rajas” and “Tamas” can lead a person only to “Laya” (dissolution) and “Vikshepa” (activities without a purpose, and taking one’s mind away from our Lord). Thus, the sages say, that they will find it difficult to cross over Kaliyuga, when all their good qualities such as discrimination, courage etc. are destroyed by the effects of Kaliyuga. In fact, it will become impossible to cross this cruel Kaliyuga! If a helmsman for a boat is not available at the hour of one’s need, a person will find himself in dire straits in the midst of an ocean! In the

same way, if there is no one to tell about the Leelas and stories of our Lord in this Kaliyuga, then no one will be able to cross over this “Kaliyuga” at all!

The sages now say, “we have, up to now, been doing our duties. Now, we have come here to listen to our Lord’s “Leelas”. Please let us know, as to what will be the status of the duties, which we have been doing so far? This 6th question is asked by the sages, as per the following verse.

ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि।

स्वां काष्ठाधनोपेते धर्मः कं शरणं गतः॥२३॥

VERSE 23 Meaning: “When our Lord Sri Krishna, who is the Lord of all Yogis and Yogas, the protector of Brahmins and the veritable “armour” of Dharma, went away to his own holy abode of Sri Vaikuntam, then, to whom did the prevalent “Dharma” go, to take refuge or surrender?”

श्रीसुबोधिनीः ब्रूहि योगेश्वर इति। एतच्च ब्रूहि धर्मस्य हि ग्लानौ तद्रक्षार्थं स भगवानवतरति। “यदा यदा हि धर्मस्ये”ति वाक्यात्। योगोऽपि धर्मरक्षकः। “अयं हि परमो धर्म” इति वाक्यात्। तस्याऽपीश्वरे कृष्णे। ब्राह्मणा अपि धर्मं प्रतिपालयन्ति। तद्योगावतारब्रह्मण्यरूपे भगवति कृष्णे स्वां काष्ठां वैकुण्ठं गते, धर्मस्य सम्भावितशरणाऽभवाद्भगव-द्विषयकबुद्धेर्धर्मकार्यरूपाया विद्यमानत्वाद्धर्मोऽस्तीति प्रतीतेर्धर्मः कं शरणं गत इति प्रश्नः॥२३॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभ-दीक्षितविरचितायां

प्रथमस्कन्धे प्रथमोऽध्यायः॥११॥

SRI SUBODHINI: Whenever “Dharma” is attacked or gets declined, then our Lord takes His “incarnations”

to protect "Dharma"! In the Gita, the Lord has said this only, "YADA YADA HI DHARMASYA". He has also told that, "the highest profit is to have vision of one's "Aatma", through the process of Yoga". Through these words, "Yoga" also has been called as a protector of Dharma (AYAM HI PARAMO DHARMO YAD YOGENAATMADARSANAM). But, the Lord of this Yoga is our Lord Sri Krishna only! The Brahmins also protect "Dharma". But the Lord of all Brahmins is our Lord Sri Krishna only! (BRAHMANYA) = The Lord who regards the Brahmins as His own "Lord").

Thus, when our Lord, who combined both the above "virtues" (status) went away to His own abode of Sri Vaikuntam, "Dharma", who was in a state of taking refuge and surrender to our Lord, found His absence, and no place to look for! Without "Dharma" everyone's intellect will lose it's dependency and leanings towards our Lord and His Leelas! The sages now say further, "But we have, in us, intellects attached to the Lord and His Leelas. From this, we understand, that there is still "Dharma" prevailing in this world. Hence, please tell us, as to whom this "Dharma", which is continuing to remain in this world, went to take refuge or surrender to? This is our question.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 1 of Canto 1 of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं- प्रथमस्कन्धं - द्वितीयोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 2

कथाश्रवणभावेन मनोरथमहार्णवे।

निमग्नान्सूतदानेन हुज्जहार ऋषीन्हरिः॥१॥

फलसाधनरूपाणां निर्णयः कर्मणामपि।

त्रयाणां वक्ष्यतेऽध्याये द्वितीयेऽन्यत्र शेषिणाम्॥२॥

प्रथममुत्तराणि वक्तुं देवतागुरुनमस्कारं मङ्गलमभिनन्दनञ्च सूतः करोतीति

व्यास आह—

KĀRIKAS 1 and 2 Meaning: “Due to the intense love which they had for listening to the Leelas and stories of our Lord, the sages like Sounaka and others were immersed in the ocean of their own ardent desires in their mind. For these devotees, our Lord gave the Puraana expert Sri Soota, as a speaker, as an act of generous charity and redeemed them. This has been explained in the 1st chapter.

In the second chapter, the determination of the ways and kinds of “result” (Phalam), “Saadhan” (efforts — instruments) and also about “Karma” (the necessary

actions) will be done. Later, a description of the purpose of all the other incarnations such as Lord Raama and others, and also of our Lord's Sri Krishna's incarnation, will be done through the 3rd chapter.

Before giving his reply to the previous questions Sri Soota invokes the blessings of the celestial deities and of his Guru after prostrating to them — as per the next verse.

व्यास उवाच—

इति सम्प्रश्नसम्पृष्टः स विप्रै रौमहर्षणिः।

प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे॥१॥

VERSE 1 Meaning: “On being asked the question pertaining to our Lord Sri Hari, by sage Sounaka and other Brahmins, Sri Soota, the son of Romaharsha (Ugrasrava) praising their “asking” began to tell.”

श्रीसुबोधिनीः इति सम्प्रश्नेति। एवं पुरुषार्थपर्यवसायिभिः सम्प्रश्नैः सम्यग्ब्रह्मविषयकैः प्रश्नैः सम्यगादरपूर्वकं पृष्टः। विप्रैरिति। प्रा पूरणे। विशेषेण वक्तारमात्मानं वा भक्तया पूरयन्तीति विप्राः। अवश्यं तेषां वचने उत्तरं देयमिति रौमहर्षणिः। रौमहर्षणस्याऽपत्यं रौमहर्षणि रोमसु सर्वदा हर्षणं यस्य तस्य सर्वदा भक्तयुद्रेकः। तथैवाऽयमिति ज्ञापयति। प्रतिपूजनमभिनन्दनम्। सामान्यतस्तद्ग्रन्थाद्बहिरिति ज्ञातव्यम्। क्रमानुरोधात्। अग्रे त्वभिनन्दनं सामान्योत्तरत्वेन ज्ञातव्यम्। प्रवक्तुमिति। स्वबुद्ध्या निर्द्धारितार्थं भागवतं च वक्तुमुपचक्रमे॥१॥

देवतागुरुनमस्कारं च कृतवान्। तत्राऽऽदौ गुरुनमस्कारमाह द्वाभ्यां वैराग्यज्ञानाभ्याम्। तत्र प्रथमं वैराग्यमाह—

SRI SUBODHINI: In this way, these sages (Brahmins) asked Sri Soota, questions regarding the human “goals”, pertaining to our Lord Sri Hari (Brahman). The root of the word “Viprai” is “Pra” and it's meaning is “to

fulfill – to make complete”. The syllable “Vi” is given as a qualification to mean “in a very special way to fulfill”. Hence, the right meaning of “Vipra” (common meaning is “Brahmin”) is that person, who can confer full devotion on the hearer, and also have total Bhakthi to our Lord. There was the need, therefore, to answer these questions asked by these sages (Brahmins).

The word “ROUMAHARSHINIHI” – the one, who has filled up with bliss of devotion to our Lord, in each and every “hair” (Roma) of his body, due to the constant flow of “Bhakthi” in his heart, to our Lord! The common meaning is that, Sri Soota’s actual name was “Ugrasrava”, the son of Romaharsha! With a view to emphasize this exalted divine quality only, Sri Soota has been referred to, as the son of Romaharsha.

It is said here, that Ugrasrava hailed and welcomed the “words” of the sages, in an ordinary way! The real “praise” will be given, after the topic is ended. Sri Soota began to tell, the holy Sri Bhagavata story, as per his own understanding and knowledge.

Before the starting of this Bhagavata story, Sri Soota prostrated to the celestial deities and his Guru. In the first instance, he prostrates to his Guru, describing the knowledge and detachment (Jnana and Vairaagyam) of his Guru in 2 verses. Firstly, the total “detachment” of his Guru is being described, through the following famous verse of Sri Bhagavatam. (His Guru is Sri Sukadeva)

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि॥२॥

VERSE 2 Meaning: “Before being initiated with the holy thread ceremony (Upanayanam) itself, Sri Sukadeva’s

“Karmas” (actions) and it’s effects had been fully mitigated (removed — freed)! Due to this, anxious not to get involved with bad company, Sri Sukadeva went away (ie renounced) (immediately after his birth). His father, Veda Vyaasa, out of his grief of separation, caused by the going away of his son, (soon after his birth) began to call, “Oh! My son!”. When Sri Sukadeva was called out by his father, being established in the highest truth of Brahman, and due to his identification (oneness) with Brahman, he did not reply to his father! But on his behalf, due to his identification and oneness with the entire creation, (due to his realization of the supreme Brahman, which is the “ONLY ONE” truth behind every animate and inanimate existence) the “trees” only replied to the “call” of sage Veda Vyaasa!! (on behalf of Sri Sukadeva)

I am prostrating to Sri Sukadeva, son of sage Veda Vyaasa, who inspires everyone’s heart, being present as the “indweller” in everyone (Antaryaami) and who is totally devoted in his mind to the contemplation of the supreme Brahman.” (NOTE: A devotee who has realized “Brahman”, identifies himself with the “oneness” of the entire creation.)

श्रीसुबोधिनीः यं प्रव्रजन्तमिति। अत्र हि यथा यथा विरक्तस्तथा तथाऽधिकारी। तत्र शुकस्य पूर्वजन्ममन्येव ज्ञानसहितत्वाद्योग्यदेहार्थं विष्णोर्व्यासस्य सकाशाद्देहं प्राप्य उभयसम्पत्तौ सङ्गेन ज्ञाननाशभयात्पूर्वसंस्कारस्य दृढत्वादिदानीमनुपनीत एव प्रव्रजति। व्यासस्याऽधिकारित्वाद्देहादिधर्माः प्रवर्तन्ते। इदं प्रव्रजनं नाऽऽश्रमः। किन्तु सङ्गभयाद्गमनमात्रम्। तदनुचितमिव मत्वा निवर्तनाय व्यासस्य गमनम्। भगवद्धर्मेषु हृदयं प्रविष्टेषु हि भयं निवर्तते। बलिष्ठस्य हि भयाभावः। बलं भगवत एवेति कोपादिना गमनं वारयति—प्रेति। निवारणे हेतुः—अनुपेतमिति। गमने हेतुः—अपेतकृत्यमिति। कार्यं विद्यमाने ह्युपनयनम्। विष्णोः सकाशाज्जातस्य देहस्य पुनः संस्कारो नाऽपेक्ष्यते। मोहे

हेतुः—द्वैपायन इति द्विर्गता आपो यत्र तद्वीपमयनं जन्मस्थानं यस्य। यमुनान्तर्जले तथोत्पन्नत्वात्। पराशरध्यातभगवदवतारात्सर्वं सुस्थम्। नारदोपदेशात्पूर्वं विस्मृतात्मत्वाद्विरहकातरः। विरहेणकातरो दीनः पुत्रेत्याह्वानं कृतवान्। प्रेम्णा सन्नकण्ठत्वात्प्लुताऽभावः। ततः सन्धिः। “स सर्वमभवदि” ति ब्रह्मज्ञाने फलस्योक्तत्वात्सर्वभावः स्फुरति। योगेन प्रवेशोऽपि सम्भवति। कर्तुः प्राधान्येऽपि यच्छब्देन कर्मसम्बन्धात्तच्छब्देन कर्मैवोच्यते इति। तन्मयतया शुकमयायतया। विष्णोः सकाशादुत्पन्नास्तरवः शुकोऽपि। “वैणवा वै वनस्पतय” इति श्रुतेरेकोपादानकत्वात्तन्मयत्वम्। अभिनन्दनं प्रतिध्वनिरूपम्। अथवा। “वाग्वै देवेभ्योऽपाक्रमद्यज्ञायाऽऽतिष्ठमाना। सा वनस्पतीन्याविशत्सैषा वाग्वनस्पतिषु वदति” ति श्रुतेर्वक्ष्ये एव शब्दोत्पत्तिः। तेषां कथने हेतुं वदन् शुकस्य ब्रह्मभावमाह—सर्वभूतहृदयमिति। सर्वभूतानां हृत् अयते प्रेरयति, प्रेरणार्थं गच्छतीति वा। सर्वभूतेषु हृदयं यस्येति प्रेरणसामर्थ्यं वा। गतस्य तूष्णीम्भावं निवारयति—मुनिमिति। ब्रह्मात्मभावं विचारयन्तम्। आ सर्वतो नतोऽस्मि। सर्वत्र तस्य विद्यमानत्वात्॥२॥

एवं प्रथमं ज्ञानवैराग्ये उक्ते। पश्चाद्भक्त्या भगवज्ज्ञाने जाते विशेषमाह—

SRI SUBODHINI: As “DETACHMENT” (VIRAAGA) GROWS MORE AND MORE, THE DEVOTEE GETS MORE AND MORE “AUTHORITY” AND “DESERVING” NATURE TO STUDY AND HEAR SRI BHAGAVATAM. Sri Sukadeva was a “Jnani” even from his previous life. Hence, he secured an “appropriate” body from sage Veda Vyaasa, who is none other than Lord Vishnu! With this body of Jnana, which was very appropriate, he got the idea that through “association” (Sangha), he will lose his Jnana. With this fear in his mind, and due to the deep virtuous memory of his past life’s “Samskaars”, (impressions) he gave up “everything”, and was going away, even before he was initiated with the holy thread ceremony. Sage Veda Vyaasa was an “authority”, and was also “deserving” to give instruc-

tions on Jnana. Due to this, he was living, with his full "body" idea (so that he can attend to his daily duties) coupled with the sense of "ignorance" connected with it! Hence, Veda Vyaasa thought that the manner through which Sri Sukadeva went away, is not in accordance with the way, a proper "Sannyasi" (a person, who renounces) should leave his home! He thought, further, that Sri Sukadeva was going away, due to his fear of "association" with worldly concerns and persons! This "way of going" was also not proper! (So thought, Veda Vyaasa). Hence, Veda Vyaasa decided to call back, from behind, his son Sri Sukadeva, and went behind him. Sage Veda Vyaasa sincerely thought, that Sri Sukadeva was "going away" only due to his fear of getting the "blemish of association with others" (Sanghabhayam).

"Fear" can be conquered only through the remembrance of the virtues of our Lord and His glory. A truly strong person has no fear and the real "strength" comes only from our Lord. As the virtues, qualities and glory of our Lord had deeply got established in the heart of Sri Sukadeva, there was never the question of any "fear" in him! Hence, "fear" was not the cause for Sri Sukadeva's "going away".

If it is said, that Sri Sukadeva was going away due to "anger" etc., then this "saying" also is inappropriate. The preposition "Pra" in the word "Pravrajantam" indicates, that SRI SUKADEVĀ WAS GOING AWAY, DUE TO A SENSE OF TOTAL "DETACHMENT" (VAIRAAGYAM) and not due to anger, fear etc.! - As usually, total renunciation is done only on the devotee getting full "detachment". ("YADAHAREVAVIRAJET TADAHAREVA PRAVAJET" - the day complete detach-

ment arises in one's mind, the person should renounce his worldly life on that day itself.)

Veda Vyaasa was eager to bring back Sri Sukadeva from going away. The reason for this is, that Sri Sukadeva had not been purified, even with the holy thread ceremony. But as Sri Sukadeva was already free of all "tasks and duties", he was ready to give up everything and go away! If there was any "duty" remaining to be fulfilled, then only, a person has to get initiated with this thread ceremony. As Sri Sukadeva's "body" was originated from Veda Vyaasa, who was none other than Lord Vishnu, there was no need for Sri Sukadeva to undergo any more "purifying" rites! Hence, he went away, without undergoing this ceremony.

As Veda Vyaasa was from an "island" (Dwaipaayan), he had this streak of "infatuation" (Moha) in him. He was born in an island in the midst of the Yamuna river. How did this birth take place? It is said, that when sage Paraasara meditated on our Lord, then our Lord Vishnu took the incarnation as Veda Vyaasa. Before Veda Vyaasa got the "instructions" from sage Naraada, he had forgotten about His own "divine" nature (as an incarnation of Lord Vishnu). That is why, he now suffered, through the pangs of "separation" from his "son"! With this pitiable state, sage Veda Vyaasa called out to his son as "Oh! My son!, Oh my son!" repeatedly. His voice had got choked, due to the love for this son, and due to this, he could not speak out properly the last syllables of his calling out!

It is said, that the "trees" answered to Veda Vyaasa on behalf of Sri Sukadeva. The correct understanding of this statement is "Sri Sukadeva had become everything

in this Universe" (SAHA SARVAMABHAVAT). As he had the knowledge of Brahman, the result of this knowledge viz. "seeing Brahman everywhere and everything as Brahman" (SARVAATMABHAAVA) had been attained by Sri Sukadeva. Due to this knowledge of Brahman, there is no surprise at all, if Sri Sukadeva had become the "trees" themselves! (i.e. he had attained the "nature" (Bhaava) of the trees) Hence, like a resounding sound, the answer to the pleading and calling out of Veda Vyaasa was given by the "trees" only!

A doubt arises here. Both Sri Sukadeva and sage Veda Vyaasa had the knowledge of Brahman and the power of Yoga. Why, then, the "trees" became identified with Sri Sukadeva only, and also replied? Why did they not become identified with Veda Vyaasa? This doubt is clarified with the words used in this verse viz. "Aajirhaava" — i.e. the trees had identified with Sri Sukadeva. Moreover it has been also determined, that Sri Sukadeva was born of Lord Vishnu, as also the trees! This is supported by the utterances in the Vedas, that the basis of origin of both Sri Sukadeva and the trees was Lord Vishnu (VAISHNAVAHA YEVA VANASPATAYAHA). Hence the word "TANMAYA" (of that identification) can refer to Sri Sukadeva only, and not to sage Veda Vyaasa. Thus, we may safely say, that the answer came from the trees, as a reverberating sound!

Alternately, it can be said, that "sound" (words) entered into the trees, and it came out of the trees i.e. this "sound" was originated from the trees! But the reason for this "reverberating reply" from the trees was the "Brahmabhaava" (attitude and realization of Brahman) on the part of Sri Sukadeva. Sri Sukadeva now represented the "capacity of inspiring" the heart of every being!

He, thus had entered into the heart of everyone, with a view to inspire them! In fact, he went “away” now (from his home) only, with a view to inspire everyone’s heart! In other words, IT IS OUR LORD ONLY, WHO IS OF THE FORM OF THE HEART OF ALL BEINGS, AND ALSO IS THE INSPIRING CAPACITY IN THEM ALSO!

Of course, we should not think, that Sri Sukadeva was going away, silently, without uttering any reply! Sri Sukadeva is hailed here as a “MUNI” — a sage — he was given to the contemplation of “Brahmatmabhaava” (i.e. everything is Brahman, of Brahman and for Brahman). He was going away with this contemplation in his mind. Due to this only, he did not reply to Veda Vyaasa. In this verse, “prostrations” are offered to Sri Sukadeva, by Sri Soota, as he is present everywhere as “Brahman”. Hence, “I am prostrating from every side, to Sri Sukadeva, in every way”!

Sri Sukadeva, in this way, gave up “knowledge” (Jnana) due to his establishment in “Brahman” and due to his “detachment”, he gave up his place (home) also. Later, it is explained, that Sri Sukadeva had attained, through His Bhakthi, the knowledge about our Lord, and through this, the special quality of becoming a “Guru” came to him, as per the following verse.

यःस्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितृषतान्तमोऽन्धम्।
संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्यासस्तुमुपयामि गुरुं मुनीनाम्॥३॥

VERSE 3 Meaning: “I am surrendering to Sri Sukadeva, the son of Veda Vyaasa. He is the teacher of “Munis” and sages! He equips those, who contemplate on him, with extraordinary glory! He is the crystallized

wisdom of the Vedas! He is the beacon light of knowledge for those, who are caught up in the thick darkness, and who wish to cross over this! Sri Sukadeva has manifested, for the benefit of the persons in the "Samsaaraa", out of this gracious compassion, the essential wisdom of all the Puranaas viz. this Sri Bhagavatam, so that all these persons can attain pure and total Bhakthi to our Lord."

श्रीसुबोधिनीः यः स्वानुभावमिति। सङ्गभयं तु निवृत्तम्। चिरकालमननेन भगवदावेशे सति व्याससमीपाऽऽगमनं, भागवतपाठश्चाऽर्थल्लक्ष्यते। तदनु भागवतरसाभिनिविष्टः सर्वत्र मुनिभ्य उपदिशति। तदाह—**गुरुं मुनीनामिति।** भागवतस्य स्वरूपोत्कर्षाय चत्वारि विशेषणानि प्रमेयरूपतां प्रमाणरूपतामसाधारण्यं साधनोत्तमरूपतां प्रतिपादयन्ति क्रमेण। तत्र **स्वानुभावः**, भागवतस्य भगवद्रूपत्वाद्यथा भगवतः स्वः असाधरणोऽनुभावः सर्वभक्तेषु तथा भागवतस्याऽपि तच्चिन्तकेषु। किञ्च। **अखिलश्रुतिसारम्।** कर्मज्ञानकाण्डादिष्वपि प्रतिपादितस्य भक्तिशेषत्वकथनात्सर्वश्रुतितात्पर्यविषयभगवत्प्रतिपादनाच्च सर्वश्रुतिसारम्। अखिलपदेन च देवदैत्यादिषु प्रवृत्तायाः श्रुतेस्तत्तदभिप्रायेणाऽर्थकथने खिलत्वमापद्यते तन्निवार्यते। आकरस्थितानां सर्ववेदानामर्थरसभूतमित्यर्थः। **एकमित्यसाधारणम्।** अन्यथा एतस्याऽपि रसान्तरसम्भावना स्यात्। बहूनां तादृशानां निर्द्धारणात्। **अध्यात्मदीपमिति।** बहिः सन्ति दीपा बोधकाः पुरुषाश्च। आत्मनि पुनर्विरला वाचा बोधयन्त्येव। न हि तादृशो भागवतादन्योपायोऽस्ति गुरुरूपदेशतपःसाधनविचारव्यतिरेकेण येन सर्वेषामात्मसाक्षात्कारो भवेत्। यथा गृहे दीपे स्थापिते घटादीनां न गुर्वाद्यपेक्षा, तथा भागवते सति न काऽप्यपेक्षेत्यर्थः। अन्धन्तमः अतितर्तुमिच्छतामध्यात्मदीपमिति योजना। आत्मानमधीत्यात्मसम्बन्धिसर्व पदार्थानाम्। न केवलं मुनिभ्य एवाऽऽह। संसारिणामपि करुणया। परीक्षित्सभादिष्वपीत्यर्थः। यथा मलाऽपाकरणे वस्त्रादौ मलनिवृत्तिः शुद्धिश्च भवति। शुभ्राणां तु कर्मयोग्यतैव। तथा संसरिणां मुनीनां च विशेष इति भावः। मायाशुकव्यावृत्त्यर्थ—**व्याससूनुमिति।** उपयामि शरणं गच्छामि।

sent the "capacity of inspiring the heart of every being!"

इदानीमेव समीपे गत्वा तद्वाक्यं श्रुत्वा कथयिष्यामीत्युपशब्दार्थः॥३॥

असाधारणं मङ्गलमुक्त्वा सर्वैः कर्तव्यं साधारणं मङ्गलमाह—

SRI SUBODHINI: As the “virtues and qualities” of our Lord had entered into the heart of Sri Sukadeva, there was no fear of “Sangha” (attachment due to association) in him. By meditating and contemplating on our Lord, for a long time, on being inspired and “ingressed” by our Lord, Sri Sukadeva came back to sage Vyaasa and learnt, properly, this Sri Maha Bhagavata Purana! Then, immersed in the “bliss” of Sri Bhagavatam, Sri Sukadeva began to “instruct” Sri Bhagavatam, everywhere, to the sages and noble saints. That is why, Sri Sukadeva is hailed as the “Guru of the Munis” (GURUM MUNEENAM). The person who gives “instructions” becomes the teacher or Guru.

In this verse, with a view to describe the glory and greatness of the divine nature of Sri Bhagavatam, through 4 qualifications: (1) The divine nature as “Prameya” (our Lord). (2) The divine nature as “evidence” (Pramaana). (3) It’s extraordinary and supernatural divine nature as result (“Phalam”) and (4) being the best “Saadhan” (instrument or way to attain our Lord), have been described. These are explained, in detail.

SWAANUBHAAVAM: Sri Bhagavatam is the divine form of our Lord Himself. Due to this, like our Lord’s grace on His devotees, by way of eradication of “ignorance” (Avidhya) in them, and blessing them with extraordinary brilliance and power, in the same way, Sri Bhagavatam blesses those devotees, who do contemplation on it, with this same extraordinary brilliance and power. In other words, the “ignorance” of those, who are devoted to Sri Bhagavatam gets eradicated, and they

are blessed with extraordinary brilliance and power. This word indicates clearly this aspect (meaning) only. This is the "Prameya" (our Lord) nature of Sri Bhagavatam, with it's inherent capacity and Grace of our Loving Lord Himself.

(1) AKHILASRUTISAARAM: Sri Bhagavatam is the "essence" of all the Vedas. All that, which have been spoken of being part of the "Karma-khanda" (ritual part) and "Jnana Khanda" (knowledge part) are all different "parts" (Anga) of our Lord's "Bhakthi" only! i.e. all these are ways and means (Saadhan) for attaining pure an total Bhakthi to our Lord! All the Vedas point out to our Lord only, as the highest goal, and this is the only purport and purpose of Sri Bhagavatam also. The word "Akhila" – "total" viz. this Sri Bhagavatam is the "essence" of all the Vedas (i.e. not partially only) i.e. we should not conclude, that it contains the essence of only some part of the Vedas! **THIS SRI BHAGAVATAM IS THE ESSENCE OF ALL THE VEDAS. IT CONTAINS THE TOTAL "MEANING " AND "BLISS" (ARTHA – RASA – ROOPA) OF ALL THE VEDAS!** Through this "qualification", the glorious divine nature of Sri Bhagavatam, as "evidence and proof" (Pramaana) is proved.

(2) YEKAM: This Sri Bhagavatam is ONE, WITHOUT A SECOND! (Adwiteeyam). The "bliss" is also ONE ONLY! This "bliss" is supernatural and extraordinary! There is no other "bliss" greater than this! If this word "Yekam"(one) is not used, people will suspect differences in "bliss" in this Sri Bhagavatam also!, and will begin to consider this Sri Bhagavatam as similar or like all the other Puraanas! (where various types of "bliss" are described). The sages say, "Oh Sri Soota!

We have worshipped you! Please tell all of us, the essence of all essences only". (SOOTA! TWAM POOJITO ASMAABHIHI SARATSAARAM VADASWA NAHA). But Sri Bhagavatam is the essence of the essence of all the Vedas! Through this, the quality of being "extraordinary and supernatural" of Sri Bhagavatam has been proved.

(3) ADHYATMADEEPAM: Sri Bhagavatam is a "spiritual beacon light". An ordinary light can always illuminate the external objects, but rare indeed are those, who are able to enlighten, through "words", the spiritual divine factor of "Aatma"! There is no other "way" than this Sri Bhagavatam, which can enlighten a devotee with the realization of our Lord, without the instructions/guidance of the Guru and/or penance! Just like the knowledge of "pot" etc. situated at one's home, is realized, due to the presence of a "light" (no one needs a "Guru" ,or any other person to point out the materials stored at one's home), in the same way, on getting Sri Bhagavatam in one's hand, there is no necessity for anyone else, for getting the realization of one's own divine Aatma i.e. our Lord!

We have the most dangerous darkness created by our "ego and attachment"(Ahanta and Mamata) in our lives and those, who are eager to get out of this "well of darkness" (GRUHAM ANDHAKOOPAM) have our Sri Bhagavatam as the intimate spiritual beacon light! On the dawn of the knowledge of "Aatma", all the factors/ materials pertaining to one's "Aatma" become very clear, due to this spiritual beacon light of Sri Bhagavatam, which makes everything pertaining to one's "Aatma" very clear! Through this fourth "qualification", of being the

“spiritual beacon light” the unique glory of Sri Bhagavatam as the “best among the spiritual way or effort” is proved.

It is not, that Sri Sukadeva had given this Sri Bhagavatam for only the sages, as Sri Bhagavatam was given by him, out of His gracious compassion, in the assembly of king Parikshit, for all the persons, who are in this “Samsaara” of births and deaths. Like by the removal of “dirt”, clothes, vessels etc. become clean and pure, and these can be used again for it’s due purpose! But clothes etc. which are already pure (new), can be used freely by everyone. But the human being, in Samsaara, is comparable to a “dirty” cloth, and only on being “cleaned” i.e. after removing the “dirt”, he can be useful for the intended tasks. But the sages, who are comparable to brand new clothes, do not need any more “cleaning or purifying”. This is the difference between a human being, suffering in Samsaara, and a noble pure sage, in listening to the Leelas of our Lord as contained in Sri Bhagavatam.

Here, Sri Soota surrenders to the son of sage Veda Vyaasa, Sri Sukadeva. If the word “Suka” only was used in this verse, then we may surmise that it refers to an “illusory Suka”. But very specifically, the words “Vyaasasoonum” (son of Vyaasa) has been used to denote only to our Sri Sukadeva. The preposition “Upa” (near) in the word “Upayaami” indicates, that Sri Soota told the sages that, with a view to answer all the questions asked by them, “I will now, with my internal “Bhaavana” (attitude) go near to Sri Sukadeva, the son of Veda Vyaasa, and will tell about Sri Bhagavatam, after listenig the same from him!”

In this way, after conferring the extraordinary aus-

piousness, the usual “invocation” (Mangalaacharan) is being done by Soota.

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥४॥

VERSE 4 Meaning: “After prostrating to Sri Narayana and to the best among the “humans” (for such a human being) i.e. Nara Narayana, the Goddess Saraswati Devi and also after prostrating to Shri Veda Vyaasa, one should begin to tell this Sri Bhagavatam – called also as “Jayam” (victory).”

Our Shri Mahaprabhuji has given the following 4 Kārikas with a view to make the meaning of this verse, very clear.

नारायणमिति।

जयो नाम पुराणादिः कृष्णद्वैपायनेरितः।

अष्टादशपुराणानि भारतं तत्प्रकीर्तितम्॥

नारायणो व्यास इति वाच्यवक्तृस्वरूपकः।

एक एव परो ह्यात्मा आदावन्ते निवेशितः॥

उपसाधको नरश्चोक्तश्चकारादगुरुताऽपि च।

अवश्यमेवकारेण सूत्रात्मा च नरोत्तमः॥

देवी भाग्यात्मिका नृणां वाक्यरूपा सरस्वती।

सर्वे ते भगवद्रूपास्तस्मान्मया हि ते सदा॥

KĀRIKAS 1 to 4 Meaning: “The word “Jayam” (victory) is used for the 18 Puranaas and the Mahabharata written by Shri Vyaasji. The holy name of “Narayana” is used for sage Veda Vyaasa only – as Sri Narayana is the “Para” – the highest – the one “Aatma” – who is Paramaatma” (the highest “Aatma”). Hence sage Veda Vyaasa as Sri Narayana, has been established both in

the beginning and at the end. "Nara" is the compatriot spiritual "Sādhaka" of Sri Narayana. The syllable "Cha" used in this verse brings out his glory (of Nara of Sri Nara Narayana). He is the highest of all the "humans". Here, Goddess Saraswati also is invoked, being the cause for the fortune of all human beings, and also being the presiding deity of all "words" (Vaani). All of them are the forms of our Lord only and due to this, everyone is entitled to be "prostrated to" at all times!"

श्रीसुबोधिनी: व्यासेन क्रियमाणे तु नमस्कारे न व्यासपदप्रयोगः। सरस्वतीसमीपे चकारस्तद्वक्तारं बोधयति। तस्मात्पाठद्वयमपि लोके व्यवस्थया बोद्धव्यम्॥४॥

अभिनन्दनं वदन्प्रश्नानां निर्द्धारितार्थमाह—

SRI SUBODHINI: There are two ways of "reading" this verse viz. (1). "DAIVEEM SARASWATEEM VYAASAM" and (2) "DAIVEEM SARASWATEEM VAAPI (OR "CHAIVA") indicating, respectively the prostrations of either Sri Soota or Shri Vyaasji. Both these readings are appropriate.

After "greeting" sage Sounaka and others for the questions asked, Sri Soota is now replying to the same.

सूत उवाच—

मुनयः साधु पृष्टोऽहं भवद्भिलोकमङ्गलम्।

यत्कृतः कृष्णसम्प्रश्नो येनाऽऽत्मा सुप्रसीदति॥५॥

VERSE 5 Meaning: "Sri Soota said, "Oh great sages! You have all asked me very auspicious questions — auspicious for this world! You have asked the questions pertaining to our Lord Sri Krishna, who is always "blissful" (Aanandaroopa), which makes everyone's "Aatma" very happy."

श्रीसुबोधिनीः मुनय इति। फलं कृष्ण एव। सर्वप्राणिनामैहिका-
ऽऽमुष्मिकफलदाता च स एव। भक्तिमुक्ती च लीलाः। अवताराश्च।
धर्मरक्षकश्च स एव। अतः षष्णां प्रश्नानां स एवाऽर्थः। द्वितीयप्रश्ने द्वितीयं
फलमेभ्य एव भवति। हे मुनयः! निर्द्धारितार्थाः। यद्यपि यदेव पृच्छ्यते
तत्रैवोत्तरं देयं, तथापि पृष्टमेव साधु। इदमेव हि लोकानां मङ्गलं, यत्कृष्णः
पृच्छ्यते। येन च आत्मा कृष्णः प्रसीदति। अन्तःकरणस्याऽपि भगवतस्तद्धर्माणं
वा आवेशे प्रसादः। इदं हि सामान्योत्तरम्। शास्त्रान्तरे श्रवणानन्तरं
मनननिदिध्यासनाभ्यां कार्यसिद्धिः। अत्र तु सा प्रश्नैरेवेति प्रश्न एव
शास्त्रसमाप्तिः॥५॥

इदानीं फलसाधने एकीकृत्य स्वाधिकारानुसारेण शास्त्रार्थं निरूपयति
सप्तदशभिः। भगवत्साक्षात्कारः फलम्। साधनपारम्पर्ये प्रथमतो धर्मः। अन्तिमो
भगवत्प्रसादः। स च खण्डशः सर्वत्र साधनेषु वक्तव्यः। तथा सती परम्परान्ते
महाप्रसादे सति, भगवानात्मानमाविःकरोति। तत्र भक्तिस्त्रिविधा। ज्ञानञ्च
त्रिविधम्। रुचिः श्रवणादिः प्रेम चेति भक्तिस्त्रिविधा। आत्मज्ञानं तत्त्वज्ञानं
भगवज्ज्ञानं चेति त्रिविधम्। धर्मो वैराग्यं च साधनम्। तत्परम्परायां यथायोग्यं
निवेशनं निरूप्यते। तत्र प्रथममेकां शृङ्खलामाह—

SRI SUBODHINI: OUR LORD SRI KRISHNA IS THE HIGHEST RESULT! (PHALAM). OUR LORD SRI KRISHNA ONLY CONFERS THE “RESULTS”, IN THIS WORLD AND THE “OTHER”, TO ALL BEINGS. ALL “LEELAS” OF “BHAKTHI” AND “MUKTHI” (LIBERATION) ARE HIS ONLY! HE IS THE LORD, WHO HAS TAKEN THE “INCARNATION”, AND ALSO THE PROTECTOR OF “DHARMA”. HENCE, THE MEANING AND ANSWER FOR THE AFORESAID 6 QUESTIONS, IS ALSO OUR LORD SRI KRISHNA ONLY!

In the second question, the result is the bliss and joy of the inner mind, and this “result” is attained by these sages only. Sri Soota says, “Oh great sages! As

you are the most respected sages, you have already realized the total meaning and answer for all these questions, through your deep contemplation and thinking! Even though, I am duty bound to give replies to the questions asked, all the questions, which you have asked now, are the “best” ones — as you have asked questions pertaining to Lord Sri Krishna. This is indeed very auspicious for the entire Universe, and through this only, our Lord Sri Krishna, who is the “Aatma” in everyone gets pleased and happy! On the ingress and entry of our Lord and His qualities, the inner mind of the devotee also gets blissful and happy. This, indeed, is my “ordinary” reply to your questions. As per the other scriptures, it is said, that a devotee attains the “results” only, after undertaking the three steps of listening, thinking and deep meditation of the truth, which he seeks. BUT IN THIS SRI BHAGAVATAM, THE RESULT OR SUCCESS OF AN INDIVIDUAL’S EFFORTS IS ACHIEVED BY MERELY ASKING THIS QUESTION — AS ANY QUESTION ASKED PERTAINING TO OUR LORD SRI KRISHNA SYMBOLIZES THE “END” OF ALL SCRIPTURES! IN OTHER WORDS, ALL TYPES OF SPIRITUAL PRACTICES PRESCRIBED IN THE OTHER SCRIPTURES AND THE “SUCCESS” THERE OF, AFTER PRACTISING THEM — THIS SUCCESS IS ACHIEVED THROUGH THE MERE ASKING OF THESE QUESTIONS PERTAINING TO OUR LORD SRI KRISHNA AND SRI BHAGAVATAM!

Through the first verse, whatever has been told in a general way, is now going to be told in a detailed and special way, in the coming 17 verses. The result of our Lord Sri Krishna (one’s own Aatma) becoming “pleased” and the “Saadhan” (way — instrument) of

“Dharma” — each of these, separately, through 17 verses, are told as per the “deserving” nature. But, the meaning and description are done, as per the meaning of the scriptures. THE HIGHEST “RESULT” DESCRIBED HERE, IS GETTING THE ACTUAL “DARSAN” OF OUR LORD!

In the traditional spiritual practices, the first one is “Dharma” (righteous life). The last one is the “grace of our Lord” (Bhagavad Anugraham). This “grace” of our Lord has been described, in all spiritual efforts, as a “part” (partially) only. In other words, the need of our Lord’s grace in every type of spiritual effort has been recognized as indispensable.

THROUGH THE GRACE OF OUR LORD ONLY, A JEEVA UNDERTAKES TO DO SPIRITUAL EFFORTS (SAADHANA). After the Jeeva does his “Saadhana”, the Lord confers His grace on this Jeeva, and the Lord manifests His divine nature and form to this devotee. In this traditional way of doing spiritual efforts, “Bhakthi” is done in 3 ways — as also “Jnana” or knowledge. (1) Taste (Ruchi). (2) Hearing, singing etc. (Sravanam, Keertanam) and (3) love (Prema). In this way, Bhakthi is practiced mainly in 3 ways. “Jnana” is also of three types viz. (1) Aatma Jnana (knowledge of the “Aatma”. (2) Tatwa Jnana (knowledge of all spiritual principles and (3) Bhagavad Jnana (knowledge of the Supreme Lord). Dharma and detachment (Vairagya) are the spiritual ways or instruments (for practice). These two factors of Dharma and detachment, as applicable to a spiritual aspirant (as per deserving authority) have been explained, with their appropriate evidence or proof. Now, through the next two verses, the traditional spiritual way is explained (one part).

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे।
अहैतुक्यप्रतिहता ययाऽऽत्मा सुप्रसीदति॥६॥

VERSE 6 Meaning: “It is the highest Dharma of every human being, that he attains causeless and never ending (never changing, due to any reason) Bhakthi to our Lord Sri Krishna (Adhokshaja = the Lord, who cannot be understood or realized through the “senses” i.e. He is beyond the senses of the humans), through which our Lord Sri Krishna, who is the “Aatma” in everyone is made very happy and pleased! (with this causeless never-ending love of His devotee).”

श्रीसुबोधिनी: स वै पुंसामिति। धर्मः साधनम्। भक्तिः फलम्। तत्र विहितश्रवणादीनां धर्मरूपाणां दृष्टप्रकारेणैव भक्तिसाधकत्वम्। स्नानादीनामदृष्टद्वारा। तत्र साधनान्तराऽनुप्रवेशे व्यभिचारोऽपि सम्भवति। अतः प्रथमं स्नानादिधर्मनिर्द्धारः क्रियते। प्रमाणस्य तुल्यत्वेऽपि फल बलाद्विशेषः। अतो वै निश्चयेन पुंसां परो धर्मः सः यतो भक्तिः श्रद्धालक्षणा भवति। स्वर्गादिसाधके तु धर्मत्वं सन्दिग्धं परत्वं वा। स चाऽग्रे विचारयिष्यते। धर्मे स्वातन्त्र्यञ्च सहायः कर्तृविशेषणत्वेनोक्तः—**पुंसांमिति**। परत्वं च विधीयते। व्यावर्तकमिति केचित्। अधः अक्षजं ज्ञानं यस्मादिति। इन्द्रियाविषये। इन्द्रियविषये हि कामादिभिरेव रुचिरुत्पद्यते। किं धर्मेण। धर्मो हि पुरुषार्थो बलिष्ठः। स च प्रतिबन्धकानि दूरीकृत्याऽपेक्षितानि साधनानि च सङ्गृह्य पर्यवसायि फलं जनयति। तत्र रुचिश्चेद्भगवति साधनत्वेन तदापि न धर्मत्वम्। उपहता वा दुःसङ्गादिभिस्तदापि न धर्मत्वम्। तदाह—**अहैतुक्यप्रतिहतेति**। हेतुः फलाभिमुखानम्। प्रतिघातो रोगादिभिः। तस्याऽपि फलमाह। आत्मा अन्तःकरणसाक्षी भगवान् प्रसीदति। स्वपर्यवसानात्सुष्ठु॥६॥

भक्तेर्विषयं प्रयोजनं चाऽऽह—

SRI SUBODHINI: “Dharma” is the “effort” (instrument) and “Bhakthi” is the result (Phalam). The various efforts prescribed by the scriptures, like listening to our

Lord's "Leelas" and others, are aimed to originate the sincere and real "Bhakthi" to our Lord. They are the "ways and "Saadhan" to attain devotion to our Lord. By following the scriptural rules scrupulously like bathing etc, a devotee gets good fortune (lucky) and through this (divine grace), he attains devotion to our Lord. But through the practices like listening etc (to our Lord's "Leelas") a devotee attains immediate result and there is no role of "fortune or luck" playing a part, here. Due to this, we should realize, that listening to and singing of our Lord's Leelas is of greater value, than the observance of mere ritualistic bath etc. (although these are also important steps) as the "result" of getting loving devotion to our Lord is easier! HENCE, THAT PATH IS CONSIDERED AS THE "BEST", THROUGH WHICH A DEVOTEE ATTAINS SINCERE "BHAKTHI" TO OUR LORD. The ways of attaining "heaven" etc. like the performance of sacrifices and others are not considered as the highest! This factor will be discussed later.

A devotee is considered "free" (independent) to think and choose about the "duty" (Dharma), which he considers as the "best" for his particular needs and situation. That is why, the word "Pumsaam" — an independent individual — has been used here — as only an independent individual, who is free, can attain the wealth of "Dharma" (righteous deeds). IT IS SAID HERE, THAT THE MOST HIGHEST "DHARMA", FOR AN INDIVIDUAL, IS TO LISTEN TO OUR LORD'S "LEELAS", (SING ALSO) AND THIS "DHARMA" IS HIGHER AND MORE IMPORTANT THAN ANY OTHER!

Our Shri Mahaprabhuji has interpreted the meaning of "Para" (the Lord, who is "beyond") as "THROUGH

WHICH "DHARMA", A DEVOTEE IS ABLE TO ATTAIN BHAKTHI TO OUR LORD IS "PARA" (BEYOND)." ie THE HIGHEST "MEANS"!

Our Lord is hailed here as "ADHOKSHAJA" — as our Lord is not the "subject" matter of the worldly senses of a human being (i.e. He is beyond the ken of the senses). The knowledge, which the human "senses" can gather or know is much lower than our Lord and His glory! (ADHAHA AKSHAJAM JNANAM YASMAT ITI). Hence, THE KNOWLEDGE OF THE SENSES CANNOT GRASP THE LORD OR HIS KNOWLEDGE! Usually, the taste for knowledge, which arise in and of the "senses", is caused by desire etc. There is no role for "righteousness" (Dharma) in this type of knowledge! Dharma is a very strong human goal — a very righteous life and devotion removes all "obstacles" and enables a devotee to attain his "desired" goal! If this "taste" for "Dharma" arises out of a "motive or goal" in the worship of our Lord, then this attitude is not regarded as "Dharma" or "righteous" as there is "selfishness" attached to this type of practice! Even the expectation to get the "desired" result (even if it is "righteous" (Dharmik) is considered as "unrighteous". If this "Bhakthi" gets lost or destroyed, due to great sorrow or suffering, even then, this Bhakthi is considered as unrighteous! WHAT IS SPECIFIED IS CAUSELESS AND MOTIVELESS UNCHANGING BHAKTHI TO OUR LORD (APRATHIHATA) i.e. Bhakthi towards to our Lord, without a cause, motive, goal or demand (desire) and which is not changeable through personal defeats, suffering, disease etc. is considered as the real "Dharma" (Para Dharma). EVERY BHAKTHA SHOULD AIM TO ATTAIN THIS KIND OF

HIGHEST BHAKTHI TO OUR LORD – THIS IS THE ONLY HIGHEST DUTY FOR A HUMAN SOUL! THE RESULT OF THIS TYPE OF BHAKTHI IS OUR LORD, WHO IS PRESENT IN OUR INNER MIND AS THE DIVINE WITNESS, BECOMING HAPPY AND PLEASED! THIS HAPPINESS AND JOY FOR OUR LORD ONLY MAKES THE INNER MIND OF THE “JEEVA” ALSO HAPPY AND PLEASED! This is what is explained through the syllable “Su” in the word “SUPRASEEDATI”.

ON OUR LORD GETTING HAPPY AND PLEASED, THE “JEEVA” GETS “FULFILLED” IN OUR LORD!

Now the subject matter of “Bhakthi” and it’s “purpose” are being explained.

वासुदेवे भगवति भक्तियोगः प्रयोजितः।

जनयत्याशु वैराग्यं ज्ञानञ्च यदहैतुकम्॥७॥

VERSE 7 Meaning: “The constant and never-changing Bhakthi towards to our Lord Sri Vaasudeva (Sri Krishna), very quickly originates “detachment” (Vairagyam) and self-knowledge (Aatmajnana). This “Jnana” becomes causeless and divinely inspired (i.e. not imaginary, but inspired through the grace of our Lord).”

श्रीसुबोधिनी: वासुदेव इति। शुद्धसत्त्वात्मके अन्तःकरणे आविर्भूतो वासुदेवः। “सत्त्वंविशुद्धमि”ति वाक्यात्। स च ध्यानादिभेदेन देवतान्तरविषयेणाऽन्योऽपि भवति। तद्व्यावृत्त्यर्थमाह—भगवतीति। रुचिमात्रत्वनिराकरणाय परम्परासिद्धये—योग इति। भक्तिरेव योगः। प्रकर्षो हि दीर्घकालादरन्तरन्तर्यम्। तस्य परमफलं भगवत्प्रसादः सर्वत्राऽनुवर्तते। अन्यदप्याह—जनयतीति। आशु शीघ्रं विषयेषु वैराग्यमात्मनि च ज्ञानं। तच्चाऽहैतुकं नाऽनुमानगम्यं, किन्तु साक्षात्काररूपम्॥७॥

एवं धर्मादिज्ञानान्ता एका परम्परा निरूपिता। तस्या अपि निर्द्धारिकामन्यां परम्परां वक्तुं धर्मस्य तदजनने बाधकमाह—

SRI SUBODHINI: Sri Vaasudeva (Sri Krishna) gives His “Darsan” (manifestation) in the pure Satwik inner mind of a sincere devotee of our Lord (SATWAM VISHUDHAM). Due to meditation and worship of other deities, the “manifestation” of such other “deities” also take place. But here, only our Sri Vaasudeva — Sri Krishna is specifically referred to, by being called as “the Lord” (Supreme Lord) “Bhāgavadi”. The purport of this is, that OUR LORD SRI VAASUDEVA, WHO IS INVESTED WITH THE 6 OPULENCES IS THE ONLY LORD, WHO IS TO BE WORSHIPPED AND SERVED! NOT ANY OTHER FORM OR INCARNATION! A DEVOTEE SHOULD ATTAIN BHAKTHI ONLY FOR OUR LORD SRI KRISHNA, WHO HAS ALL THE 6 OPULENCES!

The word “Yoga” attached to the word “Bhakthiyoga” in the verse is to indicate that IT IS NOT ATTAINING “BHAKTHI” TO OUR LORD, JUST BY GETTING A “TASTE” (RUCHI) FOR THIS! BUT THE “UNION” (YOGA) OF ALL THE THREE FACTORS VIZ. TASTE, LISTENING OF HIS “LEELAS” AND LOVE FOR OUR LORD, SHOULD TAKE PLACE. THEN ONLY THERE IS “UNION OF BHAKTHI” (BHAKTHI YOGA)!

The syllable “Pra” indicates the efforts of the devotee done for a very long period! The result of taste, listening to His Leelas and love to our Lord is hailed as the joy and happiness to our Lord Himself. In other words, “WHEREVER THERE IS UNION OF BHAKTHI, THERE, THE JOY AND HAPPINESS OF OUR LORD, IS ALSO PRESENT”!

This sort of Bhakthiyoga originates very quickly, detachment to worldly and material objects, and self-knowledge. This "Aatma-Jnana" is realization of our Lord's "Darsan" only! This self-knowledge is not attained or known, through "surmise or analysis", and this very essential point is emphasized through the words "AHAITUKI" (causeless). There is no "cause or reason" for attaining our Lord's actual "Darsan" (Sakshaatkaar). Hence, the Jnana gained here is not an imagination, or as a result of one's intellectual "analysis and logic", but a blessing and grace from our Lord, arising out of His actual "Darsan"!

In this way, after starting from the description of "Dharma", up to "Jnana" — one set of "Saadhana" has been told. Now, the "second" set of "Saadhana" is being described by telling that "Dharma", which does not originate "Bhakthiyoga" (love for Lord) is a "stumbling-block" and act as an "obstruction" and only is a waste!

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः।

नोत्पादयेद्यदि रतिं श्रम एव हि केवलम्॥८॥

VERSE 8 Meaning: "That "Dharma" (practices) which does not originate love and devotion, in the human being, for our Lord's Leelas and stories, even if it is practiced properly (as per rules and rites) is only a wasted effort!"

श्रीसुबोधिनीः धर्मः स्वनुष्ठित इति। धर्मः साधनम्। कथारुचिः साध्या। तत्र स्वरूपोपकारी धर्मोऽग्रे वक्तव्यः। अदृष्टद्वारोपकारिणां व्यभिचारसम्भावनाया विद्यमानत्वान्निन्दति। सम्यगनुष्ठितोऽपि स्नानादिधर्मः। विष्वक्परितः सेना आज्ञा वा यस्य। अनेन रत्यभावे सर्वमन्यथा भवेदित्यत्र हेतुरुक्तः। प्रासङ्गिकत्वाभावाय सप्तमी। बहुवचनं सामान्यत्वाय। वीर्यत्वाद्यभावाय कथेति। य इति धर्मस्य पूर्वोक्तबलं सूचितम्। रतिं प्रीतिम्।

तदा तस्य धर्मस्य स्वरूपमाह-श्रम एव हि केवलमिति। यथा मल्लानां गात्रचालनाद्यभ्यासस्तथा स्नानाद्यभ्यासोऽपि। अन्यव्यावृत्त्यर्थमेवकारः। तेन नाऽदृष्टमुत्पद्यत इत्यर्थः। हि युक्तोऽयमर्थः। फलव्यभिचारात्। ननु श्रमे बलवृद्धिर्मल्लादिषु दृष्टा तथाऽत्राऽपि लौकिकं किञ्चिद्भविष्य-तीत्याशङ्क्याऽऽह-केवलमिति। फलान्तरस्याऽदर्शनात्। प्रतिष्ठाऽपि न सद्भिर्निरूप्यते। स्वर्गादीनां तु फलत्वमग्रे निराकरिष्यते। एवं साधारणधर्मस्य वैयर्थ्यमुक्तम्। पुत्रादिकामनया क्रियमाणो धर्मो धर्म एव न भवति। फलस्याऽविद्याकार्यत्वेन दुःखरूपत्वात्। किन्तु भित्त्यादिकृतिवनैमित्तिकमेव। तत्र यजत्यादेरनुवादः चित्तशुद्ध्यभावेनाऽधिकाराभावादन्यथा करणादेवताधिष्ठानाभावात्क्रियाया लौकिकत्वम्। फलं साधनं च सामान्यतः पूर्वमेव प्रतीतम्। तथाचौषधादिवत्तृतीयया करणत्वमात्रं बोध्यते। यजतिस्तु व्यर्थः। तस्मान् धर्मत्वम्॥८॥

ननु कामितं फलं पुरुषार्थः। तत्साधकस्य कथं न धर्मत्वम्? तत्राऽऽह-

SRI SUBODHINI: “Dharma” is the way, practice and path, and the attainment of “taste” for our Lord’s Leelas and stories is the result! We will describe later the “Dharma”, which would help in “person” in this effort. (i.e. directly). The practices of taking holy baths, performing sacrifices and other “Dharma” (duty) are supposed to be done properly. Even then, there is no certainty, that through these practices, a devotee will get the “taste” in listening to our Lord’s Leelas and stories i.e. it may not happen! In fact, many of these practices have been condemned also, as, proper observance of the rituals like bathing etc. has never originated the “taste” for listening to the “Leelas” of our Lord and hence, they are worthy of condemnation.

In the verse, the words “Vishwak Sena” are used to indicate “armies on all the four sides” or “order” i.e. our Lord’s “order” or “army” on all the four sides i.e.

everywhere! Those “duties” (Dharma), which do not originate love for our Lord’s Leelas are regarded as different. The word used “Kathaasu” (7th verse) indicates that A DEVOTEE SHOULD GET NATURAL LOVE FOR OUR LORD’S LEELAS AND NOT JUST CIRCUMSTANTIAL OR MOMENTARY LOVE ONLY! Again this word, used in plural gender indicates, that a devotee should get love for each and every type of our Lord’s Leelas! Love (Rati) means “happiness” and “satisfaction” (Preeti). That “Dharma” (duty/practice) which does not originate “Prema” (love) for our Lord, is not considered as a “Dharma” but only as a “tiresome effort” (wasteful). Our Shri Mahaprabhuji says here, that taking bath etc. (i.e. mere rituals) are comparable to the various physical exercises (Dandak, Baitak etc.), which the wrestlers do, to tone up their bodies! i.e. mere practice and routine! There is no other benefit from these. This aspect is emphasized by the word “Yeva” (only this). There is no “hidden” benefit also, as luck or fortune! Through all these “actions”, the result of love for Lord’s Leelas will not get originated. Here, a doubt arises. Usually, through exercises the wrestlers do get their physical strength augmented, in the same way, these “efforts”, though being incapable of originating love for our Lord’s “Leelas”, may after all lead to some “worldly” benefits! This doubt is removed by telling, that these are only “wasteful and tiring efforts” (Srama), as no one has seen any other benefits for such efforts. That, these efforts at least may lead to fame and prestige — this is also not seen, as noble and exalted saints do not accord respect and regards for such efforts.

Even in "Swarga", (heaven) there is no permanent spiritual effects or benefits either. This factor will be explained later. In this way, if the daily "duties" do not eventually lead to the origination of "taste and love" for our Lord's stories and Leelas, then, they have to be considered as "wasteful" indeed! Any duty or sacrifice performed for the sake of getting sons etc. cannot be regarded as "duty or Dharma" at all - as "attaining a son" etc. - these benefits are "worldly", and are not considered as "spiritual benefits" at all! These "benefits" are within the "ambit" of "Avidhya" (ignorance). Hence, these will lead to more and more "sorrow" (Dukham) only. ANY DUTY OR SACRIFICE DONE FOR THE SAKE OF FULFILLING A "DESIRE" IS COMPARABLE TO A TEMPORARY WORK SUCH AS CONSTRUCTING A HOUSE OR A DOOR/WALL IN A HOUSE I.E. IT DOES NOT LEAD TO ANY PERMANENT "RESULT".

By just doing the "sacrifices", without purifying one's "mind" (Chittasuddhi) i.e. without having the due authority to do these "sacrifices" (Yagnas), the celestial deities do not grace these sacrifices, with their "presence"! Due to this, the efforts and effects of this "Sacrifice" are rendered "worldly" (Loukik) only. The purport of this is, that it is very essential to have the "internal purity" like that of "external purity". Mere taking "bath" etc. does not ensure the internal purity, which is very essential for anyone to get authority to do a proper Vedic sacrifice. It is also essential to have the full knowledge of the meanings and purport of the Vedic chanting and rituals. In the absence of all these (viz. internal purity, knowledge of the purport etc.), the stipulated daily duties will be performed in a wrong

way, and the divine presence of the celestial deities in these rituals will be also absent. Every one of these actions will become “worldly”, (Loukik) and the “actions and rituals” will not be performed as stipulated in the Vedas. In this way, any sacrifice performed with a “worldly” motive, is considered as “wasteful and meaningless”. Any “action”, (Karma) which gives the result of “worldly” benefits, but does not originate “taste and love” for our Lord’s Leelas and stories, cannot be called as a “righteous action” (Dharma) at all!

A doubt arises here. Those “sacrifices” done with a view to attain the “birth of a son” etc. are also capable of conferring the desired results (Purushaartha). Then, why cant we call these “actions” as “righteous duties” (Dharma)? This doubt is answered through the following verses.

धर्मस्य ह्यापवर्ग्यस्य नाऽर्थोऽर्थायोपकल्पते।

नाऽर्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः॥९॥

कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता।

जीवस्य तत्त्वजिज्ञासा नाऽर्थो यश्चेह कर्मभिः॥१०॥

VERSES 9 and 10 Meaning: “We should not regard as “Artha” (wealth or meaning) the results of such “actions”, (duties) which can confer on us, results up to “liberation”. We should regard their true meaning as “liberation” (Moksha) only. A devotee does not attain the profit of enjoyment of senses, (desires) when he is blessed with the result of his “Dharmik” actions, as the true result of this “Artha” (meaning/wealth) is “Dharma” (righteousness) and not “fulfillment of desires” (Kaama). The true “profit” of “desire” (Kaama) does not consist in the satisfaction of the senses only.

The real profit of “desire”, and it’s result consist only in the use of that much “desire”, (Kaama) which is necessary for leading one’s life in a “righteous” (Dharmik) way. In the same way, the true “profit” of one’s life does not consist in attaining all the human goals through one’s “actions” (Karma) but in the attainment of ardent desire to know the “truth”! (Tatwa Jignaaasa). ”

श्रीसुबोधिनीः धर्मस्येति। “अर्थोऽभिधेयैवस्तुप्रयोजननिवृत्तिष्वि”

ति कोशादर्थशब्दस्य पञ्चाऽर्थाः। तत्र शब्दप्रकरणान्नऽभिधेयत्वम्। उपपदस्याऽभावान्न निवृत्तित्वम्। ततो रैवस्तुप्रयोजनान्यवशिष्यन्ते। तत्र धनपशुपुत्रादयो रैरूपाः। ते धर्मकार्या न भवन्ति। धर्मो हि चोदनालक्षणः। तत्र लौकिकत्वेन विधिस्पर्शाभावान्न धर्मत्वम्। अन्यथा भेषजपानादेरपि धर्मत्वं स्यात्। तथा प्रतिग्रहस्या। अपूर्वाशस्तु नास्त्येव। किञ्च। एते हि वस्तुतोऽनर्थाः। आत्मनाशकत्वात्। तथाच यथा श्येनादयो न धर्मास्तथा धनार्थादिसाधका न धर्माः। ये पुनर्धर्मास्ते न धनादिसाधका इत्यर्थः। तत्रा न परमार्थरूपाः। न वा प्रयोजनरूपाः। किञ्च। धर्मविशेषः स भवतु नाम। निवृत्तार्थपुरुषार्थस्य मुमुक्षोर्धर्मकर्तुर्धर्मः कथमर्थाय स्यादित्याह—**आपवर्ग्यस्येति**। अपवर्गसम्बन्धिनः अपवर्गपर्यन्तं वा क्रियामाणस्य। ननु धर्मार्थकाममोक्षाश्चत्वारः पदार्थाः पूर्वपूर्वसाधनरूपाः। तथाच धर्मकथं नाऽर्थाय? तत्राऽऽह—**नाऽर्थस्येति**। अदृष्टात् दृष्टं हि बलवत्। अर्थेन हि धर्मो दृश्यते नहि धर्मेणाऽर्थः। धर्म एव एकः अन्तः पर्यवसितं कार्यं यस्येति। तथाच येन केनाऽप्युपायेन अर्थं सम्पाद्य धर्मः कर्तव्यः। न तु धर्मेणाऽर्थसम्पादनम्। ननु तर्ह्यर्थः सर्वसाधकोऽस्तु। कामस्याऽपि तत्कार्यत्वेन दर्शनात्। तत्राऽऽह—**कामो लाभयेति**। कामो विषयसुखम्। इन्द्रियविषयाधीनं हि तत्। तत्र विषयांशेनाऽत्यर्थोपयोगः। रूपादीनामेव विषयत्वात्। न च रूपादिसम्पादकः। सिद्धानि रूपाण्यन्यस्य भवन्तीति चेद्विपरीतमायातम्। अर्थे प्राप्ते रूपादि गच्छति गते चाऽर्थे रूपादिप्राप्तिरिति। परावृत्तावपि साध्यसाधनता चेत्तत्राऽपि वैपरीत्यमुक्तम्। तथाच वस्तुव्यत्यासवदर्थेनाऽर्थ इव न कामः। न च विषया एवाऽर्थरूपाः कामसाधका इति वाच्यम्। लोकप्रसिद्ध्यभावात्। अर्थसाधकस्याऽपि

धर्मत्वापत्तेश्च। लोके साहचर्यमात्रेण साधनत्वप्रतीतिः। कदर्यस्याऽर्थवतोऽपि कामाभावाच्च। पश्वादीनामर्थाभाववतामपि कामदर्शनाच्च। तथा मस्करिणः। तथा चाऽऽत्मविदः। “आत्मकामाऽऽप्तकाम”-इति श्रुतेः। तथाच क्वचित्साहचर्यदर्शनेन साध्यसाधनभाव इति हिशब्दार्थः। किञ्च। “तुष्यतु दर्जन” इति न्यायेन अर्थेन कामः साध्यताम्। स कियान् कामः कीदृशश्च? जीवनमात्रपर्यवसितश्चेत्? स च आ ब्रह्म तृणस्तम्बपर्यन्तं स्वतः सिद्धो नाऽर्थसाध्यः। अर्थेन्द्रियप्रीतिरूपः? अनलत्वात्तस्य न पूर्तिरस्ति। “न जातु कामः कामानामि” ति वचनात्। अनुभवाच्च। प्रवृत्तिस्तु भ्रान्त्या। तथाच कामो विषयभोग इन्द्रियप्रतीतिहेतुर्न भवति। लाभपदं देहलीप्रदीपन्यायेनोभयत्र सम्बध्यते। तस्मात्क्रमः साधनपरम्परारूपः। कामेन जीवनमर्थरूपं जीवने धर्मः ज्ञानञ्च। तेन च मोक्ष इत्यभिप्रायेणाऽऽह-जीवस्य तत्त्वजिज्ञासेति। जीवस्य जीवनस्य। तत्त्वजिज्ञासा तत्त्वविचार इच्छापूर्वकज्ञानसाधकः। जीवस्य तत्त्वजिज्ञासा लाभ इति पूर्वेण सम्बन्धः। कर्मभिः साध्यो यः कामोवा अर्थो वा। धर्मस्तु न केवलं कर्मसाध्यः। किन्तु श्रुतिबोधितकर्मसाध्यः। तत्राऽपि इह कर्मभिः साध्यो न पुरुषार्थः संसारविषयकः। यो वा दैवगत्या प्राप्तः सोऽपि न भवतीति चकारार्थः॥ ९ ॥ १० ॥

तत्त्वजिज्ञासेत्यत्र सन्देहः-तत्त्वानां जिज्ञासा तत्त्वस्य वेति? तत्त्वपदेऽपि सन्देहः-तस्य भावस्तत्त्वमनारोपितं रूपं वा? तस्य भाव इति पक्षे पूर्वोक्तस्याऽभावान्न किञ्चित्त्वं स्यात्। समुदायपक्षेऽभ्रान्तज्ञानविषयत्वेन सर्वमेव तत्त्वं स्यात्। तत्त्वानां जिज्ञासेति तु साङ्ख्यपरिकल्पितानां मध्ये एकस्याऽपि जिज्ञासा कठिना। तत्त्वस्य जिज्ञासेति तु न सर्वेषामेकतत्त्वमस्ति। शास्त्राणामन्योन्यविरोधात्। तस्मात्कथं तत्त्वजिज्ञासेत्याशङ्क्याऽऽह-

SRI SUBODHINI: There are 5 meanings for the word “Artha” given in the “Kosa” (Sanskrit Lexicon – Amarakosa) viz. wealth, son, animals etc., materials, usefulness (purpose) and liberation (release). We cannot take the “meaning” (Artha) of this word “Artha”, as used in this verse, i.e. we have to take it’s true meaning behind the “word”, as used in this verse. We cannot also take

the meaning of this word "Artha", as "release or liberation", as there is no "preposition" used for this word. Now, two "meanings", remain to be considered viz. (1) wealth, son, animal etc. and (2) purpose — usefulness. Between these two, wealth, son animals etc. cannot be deemed to be the "result" of one's righteous (Dharmik) actions, as only those "actions", which are done, as per the prescribed standards, can be called as "Dharmik" actions. Moreover, the "actions" done with a view to attain, wealth, son etc. are all considered as "worldly" (Loukik). Hence, these actions are not considered as fulfilling the "stipulations" (Vidhi) of the Vedas. Hence, the true purpose and motive for doing "Dharmik" actions is not "wealth, son, animals etc."

If it is asked, that by doing all these "actions" like imbibing medicines and accepting gifts, we do come across the origination of "unseen" results, and due to this, what is wrong in considering these actions also as righteous? Answering this, it is said, that by taking medicine and accepting the gift of wealth, a person gets good health and becomes wealthy — these are "seeable" benefits and to regard them as "unseeable fortunate" (i.e. luck) happenings will be wasteful indeed! If it is told, that, an individual is blessed with wealth, animals, sons etc. after the lapse of some time, on the completing of a Vedic sacrifice, and due to this, what is wrong in regarding these "sacrifices" as righteous duties?

Answering this question, it is said that sons, wealth etc. are not "Artha" (wealth) at all. In reality, they are all "Anartha" (problem causing objects). AS ATTACHMENT TO WEALTH, SONS ETC. DESTROYS ONE'S DIVINE SELF! "Dharma" has been called as

the cause of "Artha" and not of "Anartha"! Hence, those "actions" done to attain wealth, sons etc. are not considered as true "Dharmik" actions. Like sacrifices done with a view to cause the death of others are not considered as "righteous" actions, in the same way, actions done for the attainment of wealth etc. are also not treated as "Dharmik" (righteous) actions. HENCE DHARMA IS NOT CONSIDERED AS AN INSTRUMENT OR WAY (SAADHAN) TO ATTAIN WEALTH ETC. (ie IT HAS A HIGHER "ROLE")

If we now take the meaning of the word "Artha" as "material, object, a thing" — even here, we will see it's inappropriateness. True "Dharma" is of the nature of "Parama artha" (the supreme meaning or truth) and denotes the "highest object" — Parama Vastu — and not merely of the form of an "object or material". (i.e. IT INDICATES THE ULTIMATE HIGHEST OBJECT). Objects such as wealth, animals, sons etc. can never be regarded as the "ultimate object".

Then, can we accept the meaning of this word as "purpose or usefulness"? Not at all — as the real "purpose" of "Dharma" is to make the devotee get related to our Lord! The real "PURPOSE OF ALL PURPOSES IS, THAT, THROUGH WHICH A DEVOTEE IS ENABLED TO TOTALLY GET RELATED TO OUR LORD! These wealth, sons etc. are "worldly" purposes and the true purpose of "Dharma" is not the attainment of the worldly benefits!

A doubt arises here. The entire Veda is considered as the "root" of Dharma, (VEDO AKHILO DHARMA MOOLAM) and by not regarding all these "sacrifices" done with a desire for result as "Dharmik", we may

become "opposing" to the above view of the Vedas being the original root for all "Dharmas"! Answering this, it is said, that wherever these "actions" are described as "Dharmik" (righteous), we should consider them only as "lower" in nature (Gouni). As many of these sacrifices are done with a "worldly benefit" point of view, (like sacrifices done to cause the death of another etc.), these sacrifices cannot be regarded as "righteous" (Dharmaroopa) at all. Of course, sacrifices done for the sake of attaining wealth etc. are fully related to the welfare in this world. As such attainment of wealth etc. is not the goal of Dharmik actions. **IN THIS WAY DHARMA IS NOT AN INSTRUMENT TO ATTAIN "ARTHA" (WEALTH).** If "wealth" was the true goal of Dharma, then the devotee also should be also attached to "wealth". But this is not the case at all - as everyone who seeks "liberation", gets rid of his attachment to "wealth", in the first instance! How can then "wealth" (Artha) be regarded as the "result" of the Dharmik actions done up to the goal of "liberation"? i.e. only "liberation" itself is the goal of all Dharmik actions and nothing else!

Another doubt arises here. It is said, that among the four human goals of Dharma, Artha, Kaama and Moksha, the first goal becomes the "Saadhan" (instrument or way) for the succeeding goals e.g. from Dharma, a person attains "wealth", from "wealth", fulfillment of desires and from "Kaama", a person attains "liberation" (Moksha). Due to this, is there anything wrong to regard "Dharma" as the right "instrument" for "wealth"? This is answered by telling, that through wealth and materials, one can perform the actions, such as "sacrifices and charity", and these "actions" can be seen by all (i.e. outside). But the real "wealth", which

“Dharma” confers can never be seen actually (i.e. physically, as we can see in charity etc.). The results are always “unseen”. We have yet to see the origination of wealth through Dharma. Due to this, the only true purpose of “wealth” is to do “Dharmik” actions only. Hence, an individual is supposed to earn wealth and do Dharmik actions. But no one should attempt to earn wealth through “Dharma”!

It is said, that our Lord makes His devotee do such exalted and noble actions — the devotee, whom He has chosen. FROM THIS WE CAN CONCLUDE, THAT IT IS OUR LORD ONLY, WHO MAKES US DO ALL OUR ACTIONS! Hence, it is said conclusively that devotees, who are eager to get liberation, do not use Dharma to earn Artha (wealth)!

As per our above analysis, if “Artha” is the cause for attaining “Dharma”, then, why can’t we say that through “Artha” we can attain both “desire” (karma) and “Moksha” too? This saying (or conclusion) is not right. “Desires” cannot be fulfilled by “Artha”. Enjoyment is under the control of senses and objects. This enjoyment is possible only, when the senses are strong, and all the materials/objects are available for enjoyment! By just having “Artha” (wealth), one cannot attain the joy of the senses. Hence, it is wrong to say that one can attain “Kaama” through “Artha”!

A doubt arises now, that wealth can always “get or attain” various objects of enjoyment, like flower garlands, sandal paste etc. Answering this, it is said, that these objects do not by themselves fulfill one’s “desire”. Moreover, all these objects only originate “desire” in oneself! Wealth by itself also cannot originate or create

the sense of beauty and "wholesomeness" in flower garlands, sandal paste, in dresses etc. It is also said, that "wealth" is the originator of desire in the enjoyer and not in the "enjoyable" objects. Hence, we have to conclude, that it is these objects, which generate "desire" in us, and not "wealth"

Not only this. Wealth is also the destroyer of "desire" — like when, after the birth of a son i.e. after getting the "wealth" of a son, the attachment of "desire" to one's wife gets diminished, and in this way, this "wealth" of a son destroys the "desire" for one's wife!

Another doubt arises. Whatever is "desired" for, is considered as "Artha" (ARTHAYATE ABHEEPSYATE ITI ARTHAAHA) e.g. wife, sons etc. — as these fulfill one's "Kaama" or desire. Answering this, it is said, that this meaning for the word "Artha" is only a "supplementary" meaning, and not the "important" one. Hence, the real meaning of "Artha" is wealth viz. materials, objects etc. and not women, sons and others.

If we are to regard these "objects and materials" as originators of "desire" in us, we may have to regard them also as originators of "Dharma"! In this event, the instruments for getting wealth viz. taxes, punishment (fine), stealing etc. have to be termed as "originators" of Dharma. All this analysis is inappropriate. Why? Wealth can never be regarded as an "instrument" (Saadhan) for the fulfillment of "desire" (Kaama). If this is so, a very wealthy miser also will be regarded as having got all his "desires" fulfilled! But a miser is always bereft of the fulfillment of his desires, despite having a vast amount of wealth! On the contrary, animals, who have no wealth, are seen with totally fulfilled desires!

A Saadhu, Sannyasi or a knower of Aatma (Aatmajnani) has been called as "having got all their desires fulfilled" (Aaptakaama) – but they have no wealth at all with them! Hence it is wrong to say, that where there is "wealth", there is the satisfaction of "desire too". A miser has wealth, but no fulfillment of his desires! A knower of Aatma has no wealth, but he has all his desires in a fulfilled state!

But, sometimes, we have seen the close association of wealth and desire! We also see mutual inter-dependency between them. This is what is referred to, through the syllable "Hi" (yes, indeed) used in this verse.

Even, if we were to regard "wealth" as originating (as instrument) "Kaama" (desire), we have to ask the question, as to the nature and dimension of this desire. By the word "desire", if we mean only those "desires", which are necessary for keeping one's "life", then from Lord Brahma to the least of the blade of grass, the fulfillment of this type of desire is self-fulfilled or guaranteed! There is no necessity for any "wealth" for this sake! If by the word "desire", we mean the satiation of the "senses", then as per the rule, that pouring ghee on fire will not put off the fire at all, desires can never make the senses happy or feel fully satiated! Everyone is aware of this experience. It is sheer "madness" to seek the fulfillment of desires through fulfilling them! If we are to regard these material objects as the cause and reason for the satiation of one's desires, then, this satiation of one's senses or desires can never take place. **THUS, ENJOYMENT OF OBJECTS CAN NEVER LEAD TO SATIATION OF THE SENSES. (NA JAATU KAAMAHA KAAMAANAAM).**

The word "profit" (Laabha) used here (in two places) is connected with both the earlier and latter portions of this verse. It is said, that the "Artha" (goal) of one's "life" is secured through the objects of "desire" (like food etc.). When there is "life", both "Dharma" and "Jnana" are obtained, and through these, Moksha or liberation takes place. Through this, we have to specify the process as Kaama, Artha, Dharma and Moksha! With this view only, here in this verse, the words "the eagerness to know the truth (principles) of life" (JEEVASYA TATWA JIGJNAASA) have been used. Our Shri Mahaprabhuji has written here the words "JEEVANAM JEEVAHA" i.e. the fact of "living" i.e. life is the instrument for "knowing" (i.e. aspiration to know — Jignaasa). THE PROFIT OF LIFE IS CONTEMPLATION ON THE TRUTH (TATWA VICHAARAM). The word "profit" (Laabha) is joined with the eagerness to know the truth. The fulfillment of "desires" (Kaama) and the acquisition of "wealth" (Artha) in a worldly way, through one's "living" (or life), are not considered as the real "profit" of one's life! Neither "Dharma" can be attained through mere "actions", (Karma) but "Dharma" is attained through the proper performance of Vedic actions! Even the "wealth" attained through divine grace (luck) is not considered as useful for the attaining the real "profit" of one's life. This is indicated through the syllable "Cha" (and) used in this verse.

A doubt arises here. By the words "eagerness to know the truth" (Tatwam) — do they mean the knowledge about one "principle" or many principles? What does this exactly mean? Are many principles (Tatwam) to be sought after? (as per the Sankhya Sastram). Here the problem of even knowing one "principle" is very difficult,

let alone all the “principles”! If we give the meaning — “knowledge of the principle or it’s eagerness” (Tatwasya Jignaasa), then also, this meaning may not be appropriate, as there is no one type of “principle” expounded by all the scriptures, which differ from each other considerably! Hence, the question arises, as to the exact meaning of the words “eagerness to know the truth (principle)”. This doubt is answered through the next verse.

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ञानमद्वयम्।

ब्रह्मेति परमात्मेति भगवानिति शब्दते॥११॥

VERSE 11 Meaning: “Brahman, Paramaatma and Bhagawan (our Lord) — in this way, by different words (sounds), one “knowledge” (Jnana) is hailed through different “names” — this is the one truth (or principle), which is to be eagerly sought after, as the highest truth!”

श्रीसुबोधिनी: वदन्ति तत्तत्त्वविद इति। यद्यपि सर्वे स्वस्वशास्त्रे तत्त्वविद इति प्रसिद्धास्तथापि प्रमाणबलविचारेण वेदानां सर्वपजीवकत्वाद्देवार्थविदस्तत्त्वविद इति मन्तव्यम्। ननु सर्वेऽपि वेदार्थविदः। ऋषित्वात्। सत्यम्। तथाप्यन्योन्यविरोधात्केचनैव तत्त्वविद इति वक्तव्यम्। तत्र येष्वक्षरमात्रेऽपि वेदेन न विरोधस्ते तत्त्वविद इति मन्तव्यम्। न च ते न सन्त्येवेति मन्तव्यम्। वेदस्य प्रमाणस्य विद्यमानत्वात्। ते किं वदन्तीत्यत आह। यत्त्वद्वितीयं ज्ञानमिति द्वैतनिवर्तकं ज्ञानं तत्त्वमित्यर्थः। तत्त्वज्ञानं मोक्ष इति सर्वजनीनत्वात् श्रुतिस्मृतिपुराणेषु तस्यैव नामभेद इत्याऽऽह क्रमेण—ब्रह्मेति परमात्मेति भगवानिति शब्दत इति। शब्दमात्रं भिद्यते नत्वर्थभेदोऽस्तीत्यर्थः॥११॥

तदेवं तत्त्वपर्यन्तं पदार्थानां स्वरूपं क्रमं चोक्त्वा फलितमाह—

SRI SUBODHINI: Though everyone who is fully proficient in one’s own “scripture” is hailed as the

“knower of principles” (Tatwavetha), even then, all scriptures treat the Vedas as the most authentic evidence and proof (Pramaana). They consider themselves as “based” on the Vedas (Aashrayam). HENCE, THE KNOWER OF THE MEANING OF VEDAS IS THE REAL KNOWER OF “TRUTH” (TATWAVETHA). This is the accepted principle. Though there are many sages, who are aware of the principles expounded by the Vedas, there are only very few sages, who are aware of the “real” meaning of the Vedas i.e. not all! Even among those sages, only those sages will be hailed as the “knowers of truth”, who are able to give the complete and full meaning of the Vedas, from the beginning to the end, and that too in an “united and unopposing” way! We should not conclude, that there are no sages, who have this “integrated” knowledge about the Vedas. Why? As the Vedas are the ultimate evidence, the knowers of this full integrated meaning of the Vedas should also be available! And these Mahatmaas are the sages. These sages say that “JNANA (KNOWLEDGE) IS THAT, WHICH REMOVES THE VISION OF “DUALITY”, AND THIS IS THE TRUTH (TATWAM). THIS “JNANA” IS MOKHSA (TATWA JNANA IS MOKSHA). This is well known. This Vedic “NON DUAL” TRUTH IS CALLED (NAMED) IN VEDAS, SCRIPTURES AND PURAANAS RESPECTIVELY AS BRAHMAN, PARAMAATMA AND AS BHAGAWAN! ALTHOUGH THESE WORDS ARE SEPARATE, THEY ARE ALL SAME – AS THEY REFER TO OUR LORD ONLY, AS THE HIGHEST TRUTH!

After explaining, in this way, the nature and form of all objects, till the highest truth, through the next verse, the result of this “Jnana” is explained.

तच्छ्रद्धाना मुनयो ज्ञानवैराग्ययुक्त्या।
पश्यन्त्यात्मनि चाऽऽत्मानं भक्त्या श्रुतिगृहीतया॥१२॥

VERSE 12 Meaning: “The sages, who are sincerely devoted to this highest truth of Brahman, realize the actual experience and Darsan of our Lord, in their Aatma, through their deep Bhakthi (devotion) arising out of listening to our Lord’s Leelas with Jnana and detachment (Vairagyam).”

श्रीसुबोधिनीः तच्छ्रद्धाना इति। तत्तस्माद्धेतोः। तद्ब्रह्म वा। तत्रैवं क्रमः। जीवस्य तत्त्वजिज्ञासा फलमुक्तम्। तच्च साक्षात्कार इति पर्यवसितम्। तत्र विचारसहितप्रमाणेन यद्यपि निर्विचिकित्सं शाब्दज्ञानं भवति तथाप्यन्तःकरणदोषान्न साक्षात्कारः सिद्ध्यति। तदर्थं प्रथमं धर्मः। ततोऽन्तःकरणशुद्धौ वेदादिसत्प्रमाणे श्रद्धा। ततस्तदर्थस्य मननम्। ततो निदिध्यासनेन साक्षात्कार इव ज्ञानम्। ततो विषयेषु वैराग्यम्। ततः श्रवणादिसाधनभक्तिः। ततः परमभक्तिः। ततः सर्वत्र भगवत्साक्षात्कारो हृदि बहिरपीत्यर्थः। आत्मानं तं भगवन्तमात्मरूपम्। तत्र यावत्साधनं साध्यस्थितिः। तत्र ज्ञानवैराग्ययोः सहभावनिरूपणाद्धक्तिर्मुख्या। तस्याः स्थितिहेतुमाह श्रुतिगृहीतयेति। श्रुत्या हि गृहीता भवति। यथा यथा श्रवणं तथा तथा भक्तिस्थितिः। ततः सर्वमिति॥१२॥

एवं द्वितीयप्रकारेण ज्ञानमुक्तम्। तत्र द्वितीये धर्मस्य सम्बन्धमाह—

SRI SUBODHINI: The word “Tat” (that) is used to mean “due to that reason”. Alternately, the meaning is “Brahman” itself! It is specifically told here, that the due result of a virtuous spiritual life is the eagerness to know and experience the highest truth of our Lord or Brahman. This “result” gets effected through the actual “Darsan” of our Lord (Bhagavat Sakshatkaar) i.e. the actual “Darsan” of our Lord is the “last” result of one’s life! Though an ardent devotee is able to decipher

and understand correctly the meaning of the “sentences of evidence” (viz. the Vedas), but, due to the “blemish” in the inner mind, the actual “Darsan” of our Lord does not take place! That is why, it is said that, a devotee should be “Dharmik” in the first instance. This sort of virtuous life enables the devotees’ mind to get totally purified, and this devotee gets sincere interest and devotion to the evidence and proof of our Vedas. Afterwards, the devotee, is required to engage himself in contemplating the meaning of these Vedic chanting/actions. Later, he should firmly establish, the contemplated truth in his heart (NIDIDHYAASAN), and through this, he gets the experience akin to our Lord’s “Darsan”. Then, the devotee attains true “detachment” to all material and sensual pleasures/objects. Later, he attains “Bhakthi” (devotion) to the listening to our Lord’s “Leelas” (stories) and other such devotional practices. This leads to the origin of the “Parama Bhakthi” (the highest devotion). Later, he begins to experience the “Darsan and the holy presence of our Lord” in his heart, as well as outside himself, at all places (i.e. everywhere).

The word “Aatmaanam” indicates, that he experiences our Lord, everywhere, who is the “Aatma” in every being! In the verse, the words “Jnana Vairaagya Yukthayaa” indicate, that this “Bhakthi” should be supported and aided by “Jnana”(knowledge) and “detachment” (Vairagyam). In other words “Bhakthi” is more important than the other two viz. knowledge and detachment (i.e. by themselves knowledge and detachment do not shine at all, without total and pure love for our Lord). The cause and reason for this “Bhakthi” and its firm establishment in the heart and mind of the devotee are told to be — that the devotee constantly listens

to the Leelas and virtues of our Lord, which in turn leads to the ever-increasing rise of pure and total devotion to our Lord (SRUTI GRUHEETAYA). Afterwards, everything is attained by this devotee, with the Grace of our Lord!

In this way, “Jnana” (knowledge) has been told in a different way. The relationship of this “Jnana” with “Dharma” is being explained, through the next verse.

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः।

स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हात्मतोषणम्॥१३॥

VERSE 13 Meaning: “Oh great Brahmins! Due to this, all the duties (Dharma) done with devoted sincerity, as per the “Varnashrama” system (“caste and station” in one’s life) by the humans lead to the attainment of it’s highest result viz. the Lord getting pleased and happy!” (i.e. the goal of all this, is to make our Lord happy and pleased!)

श्रीसुबोधिनी: अतः पुम्भिरिति। धर्मसामान्यस्य प्रथमे साधनता उक्ता। विशेषस्य तु द्वितीये। यतो भगवत्प्रसादव्यतिरेकेण नाऽन्तःकरणशुद्धिर्न वा रुचिरतो धर्मस्य मुख्यं फलं भगवत्प्रसादः। बीजसंस्कारसंस्कृताः कुर्वन्ति। धर्मपोषकभगवदिच्छया वा। “ममैव कामो भूतानामि” ति वाक्यात्। पुम्भिरिति कर्मणि प्रयोगेणैतज्ज्ञापितम्—अनुष्ठाने कर्मैवाऽपक्षीणं न कर्तेति। तदैव हि भगवत्प्रसादः। अन्यथा कर्मणैव फलमिति। द्विजश्रेष्ठा इति। द्विजेभ्यः श्रेष्ठास्त्रिजन्मानः। अनेन भवद्भिः क्रियमाणेन कर्मणा भगवांस्तुष्यतीति सूचितम्। वर्णधर्माः शमादयः कालद्रव्ययज्ञादिभेदा वा। गुरुशुश्रूषादय आश्रमधर्माः। शस्त्रत्ययेन च परधर्मोः निवारितः तेन च “विधर्मः परधर्मश्चे” ति दोषो निवारितः। सम्यगनुष्ठानं कालादिभिः षड्भिः शुद्धैर्ज्ञात्वाऽनुष्ठानम्। स एव वा धर्मः। “अधर्मो ह्यन्यथा भवेदि” ति वाक्यात्। सम्यक्सिद्धिः फलम्। यद्यपि “धर्मो विश्वस्य जगतः प्रतिष्ठे” त्यादिश्रुत्या बहूनि धर्मस्य

फलानि सन्ति तथापि भगवांश्चेत्तेन परितुष्यति तदा सफलो नो चेद्धर्मो व्यर्थः इत्यर्थः। आत्मार्थं हि सर्वम्। सर्वेषामात्मा च भगवान्। “येषां न तुष्टो भगवानि” ति वाक्यार्थो हिशब्देन सूचितः॥१३॥

तत्रैव सन्देहः—बहवो वर्णाश्रमविभागेन धर्मान्कुर्वन्ति। न च तेषु भगवच्छास्त्रानुसारिणी भक्तिरुपलभ्यते अतो ज्ञायते, भगवान् परितुष्ट इति। तथाच कर्मकरणदशायां व्यभिचारदर्शनात्कथं निर्विचिकित्सा प्रवृत्तिः? अतो येषु धर्मेषु न व्यभिचारस्ते विशेषेण कर्तव्या इत्याह—

SRI SUBODHINI: Through the description of the first type of “Jnana”, the “ways” of the ordinary “duty” (Dharma) have been described. Now the “ways” of the “special” nature of “duty” are being explained. Why? WITHOUT OUR LORD’S GRACE, A DEVOTEE CAN NEVER GET HIS INNER MIND PURIFIED NOR CAN HE ATTAIN “RUCHI” (TASTE) FOR LISTENING TO OUR LORD’S LEELAS! HENCE, THE MOST IMPORTANT “RESULT” (PHALAM) OF “DHARMA” (DISCHARGING OF ONE’S DUTIES, AS PER THE SCRIPTURES) IS OUR LORD GETTING HAPPY AND PLEASED! This type of “discharging” of duties can be done only by those, whose bodies have been “purified” through the “five fires” (Panchaagni) knowledge of the Upanishads. Alternately, this is made possible, through our Lord’s own grace, for the protection of the “Dharma” — as all beings do their actions only as inspired by our Lord i.e. as per His desire and will. This has been clearly stated by our Lord, through His words, “MAMAIYA KAAMO BHOOTANAM” (all beings express their desires, as per My own will only).

In the verse, the word “PUMBHIHI” — indicates, that the actions done by the “humans” only get affected negatively and not the “actor” (i.e. the human

being) himself! In this way, what is indicated is, that only the “duties” (Dharma) done in the “best” way possible leads to the “best” of results! The “duty” itself attains the “best” status and a sincere “doer” (Karthā) of duty, does not desire any fame or status. By performing duties in this best way, our Lord gets pleased and happy. If the person does all his duties with various desires in his mind (i.e. not discharging his duties with detachment and with the sole motive of pleasing our Lord), then, he will not get the grace of our Lord (i.e. the Lord will not become happy and pleased). He will, then, attain only, what he desires for, and not as per the will and desire of our Lord! HENCE DISCHARGING ONE’S DUTIES WITHOUT DESIRE MAKES THESE “DUTIES” AS THE BEST “DHARMA”, WHICH PLEASES OUR LORD! Here the “doer of Dharma” does not get the “worldly” benefits or results. But he attains the “result and benefits” of our Lord getting happy and pleased i.e. he attains the grace of our Lord! Otherwise, he attains only the “result”, as per his own “desire”, and not the grace of our Lord, as per our Lord’s desire and will!

These “Brahmins” have been addressed as “the best among the Brahmins” (DWIJA SRESHTAHA) — to indicate, that these Brahmins, being the “best”, have got three “births” i.e. firstly, as a Brahmin by birth, secondly getting the “birth” through the holy thread ceremony, (Yagnopaveetam) and thirdly, by attaining the “birth” of being a “Bhaktha” (devotee of our Lord), through Jnana and Vairagya! “Due to these three “purifications”, you are all of “three births” (TRI JANMAA). Hence, our Lord will certainly get pleased with the performance of duties being done by you all.”

The duties of conquest over the senses and mind, performing of and attaining penance, purity etc. are all common to all castes (Varnadharma). Sacrifices, such as Agnihotra (fire worship), sacrifice of giving materials (money), the sacrifice of penance — all these have been explained by our Lord in the Gita. There also are the duties of the various castes. The service to the Guru is the duty of the “status” (Aashrama Dharma) of one’s life. The word “Sas” used in the word “Varnaashramadharma Vibhagasaha” indicates “auspiciousness” (Mangalam). What is told here is, that a human being should do his own allotted “duty” (Dharma), and avoid to do “another’s duty” (Paradharma). IN OTHER WORDS, DISCHARGING ONE’S OWN “DUTIES” (SWADHARMA) ONLY WILL LEAD TO “AUSPICIOUSNES”, AND ATTEMPTING TO DO ANOTHER’S “DUTY” (PARADHARMO BHAYAVAHAAHA) WILL CAUSE FEAR AND DANGER! - i.e. Paradharma is Vidharma — leading to “inauspiciousness (Amangal). Hence, a wise person should stick to his own allotted “duties”.

A person is supposed to do his “duty” after understanding clearly and purifying the 6 factors of time, material, doer, Manthram, place and proper action! If those factors are properly looked into, then only, it is said, that proper action (Anushtaanam), has been done. Any “duty” performed in this way only is called as “Dharma”, and it becomes “non-duty” (Adharma) when it is done in any other way! THE REAL AND PROPER BENEFIT FOR THE DISCHARGING OF THIS DUTY IS THE HAPPINESS AND PLEASURE TO OUR LORD! (BHAGAWAT PARITOSHA).

“DHARMA” IS THE FOUNDATION, ON WHICH THIS ENTIRE UNIVERSE IS BUILT UPON! (DHARMO

VISWASYA JAGATAHA PRATISHTA). As per this Vedic saying, though various other “benefits” are accrued to a “Dharmik” person, only when our Lord is made happy and pleased – then only, we can say, that the highest result of “Dharma” has been attained! Otherwise, this type of “Dharma”, which does not make our Lord happy and pleased is a “waste” indeed! (Vyartha)! In other words, he, who does not perform his duties with a view to please our Lord, who is the “Aatma” of everyone, is considered as a person of “ingratitude” (Kritaghna) and “ungrateful” person’s “duties” do not lead to virtuous effects. The word “Hi” (yes, indeed) used in the verse, reemphasizes this factor.

Here a doubt arises. Many devout persons do observe all the rules of their duties, as per their “caste-status” divisions. But we seldom see the highest type of “Bhakthi” in them, as described in the Gita, Sri Bhagavatam and other scriptures. From this, we can realize, that perhaps the Lord has not got pleased with these persons and their “duties”. In other words, if the Lord had got pleased with them, they would have certainly got “Bhakthi”! Hence, even though, a person may discharge all his duties well, if we are unable to see or attain the “effect” of “Bhakthi”, (as a result) then a doubt arises, as to how these duties can be considered as properly done; or is it necessary to do some other duties? With a view to negate this doubt, it is said, through the next verse, that a devout person should do such “duties”, which would originate “Bhakthi” to our Lord, in a special way!

तस्मादेकेन मनसा भगवान् सात्वतां पतिः।

श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा॥१४॥

VERSE 14 Meaning: "Hence, through a concentrated mind of an unwavering and non-anxious nature, a devotee should, daily hear, sing, meditate and serve our Lord and His glories, Leelas and virtues, as He is the real "master" (Lord — husband) of His devotees."

श्रीसुबोधिनीः तस्मादिति। यस्मादन्यत्र व्यभिचारोऽपि सम्भवत्यतः श्रवणादिकमेव कर्तव्यम्। श्रवणादिकमपि धर्मः। **"शृणुयाच्छावूयेदि"** ति विधिस्पर्शात्। **एकेन मनसेति।** वैयर्थ्याभावयुक्तेन। श्रवणस्य यथा न व्यभिचारस्तथाऽग्रे वक्ष्यति। अन्यधर्मपरित्यागो वा सूच्यते—**एकेनेति। भगवानिति।** श्रवणविषयत्वं न जीवपुरस्सरतया किन्तु साक्षाद्ब्रह्मणः। तथापि वैष्णवशास्त्रानुसारेणैतदेव सूचयति—**सात्वतां पतिरिति।** शुद्धे सत्त्वे आविर्भूतः सात्वो भगवान्। स वर्तते येषां ते सात्वन्तः तत्र **"बहुलं छन्दसी"** ति वकारलोपस्तेषामलौकिकत्वाय। तेषां पतिः सर्वनिर्वाहकः। स्वस्याऽपि तथात्वे न काचिच्चिन्तेति भावः। **श्रवणादीनां** सुलभत्वाय वा। यतः स्वपतिः सर्वैरेव श्रूयते कीर्त्यते च। इदं च श्रवणादिकं धर्मरूपम्। प्रकरणात्। द्वितीयस्कन्धे तु भक्तिरूपो वक्ष्यते। भगवद्वाचकैः पदैर्वाक्यैश्च भगवति शक्तितात्पर्यनिर्द्धारः **श्रवणम्।** शक्तितात्पर्यनिर्धारबोधनं **कीर्तनम्।** तथा ज्ञातानां वा स्वत एवोच्चारणम्। उभयं सङ्गृहीतं चकारेण। अन्योन्यनिर्वाहकत्वं च। तदग्रे वक्ष्यते। इदं द्वयं बाह्येन्द्रियसाध्यम्। आन्तरमाह—**ध्येयः पूज्यश्चेति। ध्यानं** भगवति चित्तस्थिरीकरणम्। भगवन्मूर्तेरनुसन्धानं वा। पूजा बाह्यन्तरभेदेन द्विधा चकारेण सङ्गृहीता। व्यासङ्गान्तराभावाय—**नित्यदेति।** तस्मादयमेव मुख्यो धर्मस्सर्वथा कर्तव्य इति॥१४॥

ननु तथापि रुच्यभावात्कथमेतत्सेत्स्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: If duties are performed, as per the divisions of the "caste-status" in life, it is said, that a devotee will get "Bhakthi" to our Lord. But this is not a rule, that it should or would happen in this way only! Hence, the devotee, who desires the grace of our Lord and His Bhakthi, in a doubt-free way, should engage

himself in the listening and singing of our Lord's "Leelas" and stories. These should be done as a spiritual practice. Some persons may comment that these kinds of singing etc. of our Lord's holy names and Leelas are generally not based on ritualistic rules and stipulations. Hence these practices are not "duties" at all. But these comments are inappropriate, as it has been clearly stipulated, that a sincere devotee should "listen and make others also listen" (SRUNUYAAT — SRAAVAYET). Hence, listening and singing of our Lord's holy names should be done, as these spiritual practices have been enjoined in the scriptures.

The words used here are "YEKENA-MANASA" - a devotee is asked to listen and sing the Leelas and stories of our Lord, without any interruption or anxiety in his mind. This will certainly lead to the rise of Bhakthi to our Lord. This will be described later. The words, used as above, may also indicate, that a devotee should totally concentrate on this practice, by giving up his dependence on all other type of spiritual practices.

Here, the "listening" of the Leelas is of our Lord only, and not the tasks performed by a "Jeeva" (of a human being). That is why, the word "Bhagavan" (our Lord) has been used here. As per the scriptures of the "Vaishnava" tradition also, this aspect has been indicated and reemphasized. Hence, in the verse, the words "Satwataam Patihi" have been used i.e. our Lord is of the nature and form of PURE SATWA QUALITY! (That He manifests Himself as pure Satwa). The devotee, in whom our Lord has got manifested is hailed as "Saatwat". But here, the words are spoken in such a way to bring out the "supernatural" status (Aloukikata)

of our Lord's devotees. It is said, that OUR LORD'S DEVOTEES ARE DIFFERENT, GREATER AND SUPERNATURAL IN COMPARISON TO ALL OTHER "WORLDLY" PERSONS! The meaning of these words is — OUR LORD, IS THE MASTER (PATI) OF HIS LOVING DEVOTEES! HE, WHO GIVES UP EVERYTHING (I.E. SACRIFICES) FOR THE SAKE OF PROTECTING HIS OWN PEOPLE AND SAVES THEM, IS CALLED AS A TRUE "MASTER AND HUSBAND" (PATI). A true "Pati" gives the "highest bliss" (Paramaananda) to His devotee. The true meaning of our Lord's relationship with His Bhaktha is this only i.e. the giver of the highest bliss! There will not be any cause for anxiety, if our Lord becomes our "Pati" — master also! It is also very easy to sing and hear about the glory of our own master and hence, here, the simple word of "Pati" (husband — master) has been used. It is common indeed, that a chaste wife speaks about the glory of her loving husband, and is also eager to listen to them, as spoken by others.

Here, as we are explaining the nature of "duty" (Dharma) to be done, by a sincere devotee of our Lord, the spiritual practices of listening, singing, meditation and service of our Lord's holy names, Leelas etc. are considered as "duties" to be performed (Dharmaroopa). This is clearly referred to in the second canto, through the words, "TASMAAT SARVAATMANA NITHYAM" i.e. a devotee should, without fail, on a daily basis, attend to the singing and listening of our Lord's Leelas and stories.

What is the true nature of "listening" (Sravanam) of our Lord's Leelas and glories? It is listening to the "words", which describe the glory of our Lord's nature,

and through these “words” the devotee is able to realize the glory and power (Sakthi) of our Lord. Singing the glory of the power of our Lord is called as “Keerthan”. Alternately, repeating by oneself, the known and realized glory of our Lord’s virtues and qualities is also called as “Keertan”. It has been said “Keertitavyascha” (let His glories be sung also) and the “Cha” (and) used in this word denotes, that a loving devotee of our Lord should do both – listening to and singing on the Leelas of our Lord! It is impossible to sing without listening to and vice versa! – as both of these are interdependent! This aspect also will be told by us later.

“Listening to” and “singing of” the glory of our Lord are done through the external “senses” (Indriyaas). Meditation and worship are done through the internal senses. Concentrating our mind on our Lord is called as meditation (Dyaanam). Alternately, fixing the mind repeatedly in the holy form of our Lord is called as “meditation”. The word “Poojyascha” contains the syllable “Cha” (and). This indicates, both the external and internal ways of worshipping and serving (Pooja) of our Lord. The word “Nithyada” is used to convey the meaning, that a true devotee of our Lord should give up all kinds of his “attachments” – or not get attached to any other activity – and engage himself in the tasks of ONLY serving our Lord, and do meditation on His holy form. Nothing else should be done.

Even after doing the above spiritual practices, if a devotee is unable to get a “taste” for the same, how then, will he be able to continue these practices? The answer is given, through the following verse.

यदनुध्याऽसिना युक्ताः कर्मग्रन्थिनिबन्धनम्।

छिन्दति कोविदास्तस्य को न कुर्यात्कथारतिम्॥१५॥

VERSE 15 Meaning: “Who cannot get intense love and satiation after listening to the glorious stories and Leelas of our Lord, whose meditation (on His holy form) acts like a sword, and are used by noble and capable saints to cut away the bondage of their present and past actions?”

श्रीसुबोधिनी: यदनुध्याऽसिनेति। सर्वत्राऽलौकिकेषु पदार्थेषु माहात्म्यश्रवणाद्बुचिरुत्पद्यते। तत्र भगवच्छास्त्रस्याऽप्रसिद्धावपि योगादीनां प्रसिद्धत्वाद्भगवद्ग्रन्थानां प्रसिद्धम्। तस्याऽप्येव माहात्म्यमङ्ग-भूतस्याऽपीत्यसिपदप्रयोगः। यस्याऽनुध्यानमेवाऽसिः। न चाऽपि तेन भगवत्प्रसादः। किन्तु तेनैव युक्ताः कर्म छिन्दन्ति। कर्मसु विद्यमानेषु जन्माऽनुच्छेदात्। तेषां चाऽभुक्तानामक्षयात्। भोगेन वा तत्क्षये तद्धेतुना पुनः कर्मान्तरार्जनात्कर्मविच्छेदः कठिनः। तदपि ध्यानेन भवतीति छिन्दन्तीत्युक्तम्। ननु किं कर्मच्छेदमात्रेण। जीवभावस्य विद्यमानत्वादित्याशङ्क्याऽऽय-ग्रन्थिनिबन्धनमिति। ग्रन्थिरविद्यया चिदचिद्ग्रन्थिः। मोहग्रन्थिश्च। तन्नितरां बध्नातीति ग्रन्थिनिबन्धनम्। पूर्वं वासनारूपेण विद्यमानस्य कर्मणैव दृढीकरणम्। अतस्तदभावे सोऽपि गमिष्यतीतिभावः। घुणाक्षरन्यायं वारयति बहुवचनम्। अत्र हि नैपुण्यमपेक्ष्यते। अनुध्यानस्याऽन्यत्र विनियोगसम्भवात्। अतो योगसिद्धिमनपेक्ष्य ज्ञानेनाऽविद्यामेव निवर्तयन्ति ते कोविदाः। तत्र ध्यानस्य स्वतो माहात्म्यजनकत्वं नास्ति। विषयध्यानस्य सुतरां बन्धहेतुत्वात्। अतो भगवन्माहात्म्येनैव तस्य तथात्वमित्याह-तस्येति। तादृशस्येत्यर्थः। यत्र तद्धर्मेणाऽपि कार्यसिद्धिस्तत्र यदा कथाभिः स एव चित्ते युक्तो भवतीत्यभिप्रायेणाऽऽह-को न कुर्यादिति। अकर्तृणां माहात्म्यज्ञानाभावः॥१५॥

एवं द्वितीया भक्तिर्निरूपिता। एवं ज्ञानभक्ती मध्यमे निरूप्य, उत्तमे निरूपयति शूश्रूषोरित्यादिसप्तभिः—

SRI SUBODHINI: A devotee is able to develop

“words” which describe the glory of our Lord’s nature,

“taste” for “supernatural” objects/materials only after listening to it’s “glory and greatness” (Mahaatmyam). Due to the prominence of “Yoga Sāstra”, (and not our Bhagavat Sāstra) spiritual practices of meditation on our Lord’s holy form is well known. This “meditation” becomes a very important part of the practice of “Bhakthi” to our Lord, and with a view to speak about it’s glory, here, meditation has been hailed as a “sword” i.e. meditation on our Lord is like the “sword”. We should not hasten to conclude, that a devotee will attain the grace of our Lord, through the “sword” of meditation on our Lord’s holy form. But this sword of meditation is ably used, by capable noble saints, to cut away the bondage of their past and present actions (Karma Bandhan). Till “actions” last, a devotee is unable to get out of the wheel of births and deaths. Till the results of “actions” are enjoyed (or suffered), no one can erase the past “actions” (Karmas) i.e. “actions” get exhausted only by undergoing their “effects and results”. But another problem arises here. If one were to exhaust the effects of all past actions, only through enjoyment or suffering, then this “activity” can originate further “binding” actions, leading to greater “bondage”! Hence, it is said, that it is very difficult to get rid of one’s “Karmic bondage”. BUT MEDITATION OF THE HOLY FORM OF OUR LORD ENABLES A DEVOTEE TO CUT AWAY THIS “BONDAGE” OF ONE’S OWN PAST “KARMAS”. All these “actions” are cut away, when our Lord is “meditated” upon. That is why the word “CHCHIDANTHI” (cut away) is used here.

A doubt arises here, that, what will happen, when only the bondage of one’s “actions” is cut away? Will this be enough? Especially, when the “Jeeva” continues

to keep and nurture his "Jeeva Bhaava"? (Thinking itself to be an "embodied soul" only). This doubt is answered by telling about the "the bondage of knots" (Granthinibandhanam) i.e. our Lord's Māyik power of "ignorance" (Avidhya) has caused the "knot" (Granthi) of the "conscious with the unconscious" (Chit and Achit) and also the "knot" of "infatuating attachment". The "actions" (Karma) done by the Jeeva, out of his ignorance, infatuation and attachment to the body have made these "knots" very firm and strong! When the "actions" themselves get destroyed, through the grace of our Lord conferred on the devotee, who does meditation of His divine form, then the "soul" gets rid of "Jeeva Bhaava" automatically, i.e. this feeling of being a "body" gets lost by itself!

Another doubt can arise here. Perhaps it can be said, that a particular devotee is able to cut asunder his bondage of Karma. Will this mean, that everyone, who does meditation on our Lord's holy form will be able to do this? Removing this doubt, it is said, that the above rule is not applicable here, as **THROUGH THE MEDITATION ON THE HOLY FORM OF OUR LORD, EVERYONE'S "BONDAGE OF KARMA" GETS REMOVED.** That is why, the word "KOVIDAHA" has been used in the "plural" gender — to emphasize that everyone will be saved from the thralldom of "Karma-bondage" with the grace of our Lord!

The word "Kovidaha" (capable) has been used to emphasize, that it is necessary to have "application and expertise" in one's "meditation". If this meditation is done with a "desire" in mind, then, the entire "effort" will be wasted i.e. it will lead to the "temporary" benefits only, of the 8 Yoga powers like "Anima",

“Garima” (becoming like an “atom” — becoming very “huge”) etc. Hence, a true devotee of our Lord should not take the “easy path” of attaining powers and material benefits through meditation, but should concentrate fully in removing one’s spiritual ignorance through “Jnana”, gained as a result of sincere mediation. He is hailed as a “Kovida” or an expert adept!

Here, “meditation” per se, has no glory or greatness, as constant thinking about material pleasures and objects lead to permanent and endless “bondage of actions”. The glory of meditation is present, when the subject of meditation is our Lord only! i.e. Only in meditating on our Lord, this practice of meditation has any value. Any other mediation is a waste indeed! Where, through the knots of the bondage of Karma are cut away only through the meditation on the holy form of our Lord, our Lord in turn, manifests Himself in such hearts comfortably and in great happiness, through the hearing and singing of our Lord’s Leelas and stories. He stays manifested in this heart on a permanent basis! How then a devotee will not regard as more blissful these stories and Leelas of our Lord, in comparison to meditation? He, who has no joy or taste for or Lord’s Leelas and stories is denied the sweetness and knowledge of the glory or it’s effect (of our Lord’s Leelas and stories.)

Up to now, the “second type” of Bhakthi has been explained (i.e. our Lord getting happy and pleased through the devotee revelling himself in the listening to the Leelas and stories of our Lord). ie the “middle” order of Bhakthi and Jnana has been described. From the next verse, upto 7 verses, till the end, the highest class (“best” type) of Jnana and Bhakthi is being described.

शुश्रूषोः श्रद्धानस्य वासुदेवकथारुचिः।

स्यान्महत्सेवया विप्राः पुण्यतीर्थानिषेवणात्॥१६॥

VERSE 16 Meaning: “Oh Brahmins! By serving and living in holy pilgrimage places and by devotedly serving the noble saintly Bhakthas of our Lord, by listening to our Lord’s Leelas from these devotees and by having sincere faith in their daily duties and way of life, a devotee attains “taste and loving attachment” (Ruchi and Priti) to listen to our Lord Sri Vaasudeva’s Leelas and stories.”

श्रीसुबोधिनी: अत्र हि फलमुखानि साधनानि निरूप्यन्ते येषु व्यभिचारशङ्काऽपि नास्ति। वैराग्यं च हेतुः। तत्राऽयं क्रमः। आदौ गृहत्यागेन तीर्थपर्यटनम्। अन्यथा महत्सेवायामुद्वेगः स्यात्। ततो महत्सङ्गः। ततस्तेषां सेवा। ततो भगवत्कथाश्रवणम्। ततः कथारुचिः। ततः कथायान्तेषु च श्रद्धा। ततः शुश्रूषेति। एवमेतादृशधर्मेण स्वरूपोपकारेणाऽव्यभिचारिणी शुश्रूषोत्पद्यते। अत्र पूर्वपूर्वसाधनानां दृढत्वान्नोत्तरेषां निवृत्तिः तादृशाधिकारो दुर्लभ इति सूचितम्। शुद्धसत्त्वे ह्याविर्भूतस्य श्रवणे सद्यश्चित्तप्रसाद इति वासुदेवेत्युक्तम्। अस्याऽङ्गीकाराय महत्पदप्रयोगः पुण्यरूपं तीर्थं पुण्यतीर्थम्। कुरुक्षेत्रं गङ्गा च। तयोर्नितरां सेवनं देवज्जलस्य सेवनम्। नत्ववहेलनं कथञ्चिदपि॥१६॥

ततः किमत आह—

SRI SUBODHINI: Here, a description of those “ways” (instruments — Saadhana) are described, which would yield the desired results certainly! VAIRAGYAM (DETACHMENT) IS THE MAIN CAUSE FOR TRUE AND SINCERE BHAKTHI TO OUR LORD! The steps to attain both of these are mentioned now.

- (1) Giving up of one’s “home”, and go away to holy pilgrimage centres; if this is not done,

then, there is a possibility of the devotee not getting sincere devotion in the performance and rendering of "Seva" (service) to noble saints and Mahaatmas (of our Lord).

(2) Then, the devotee attains the "union and meeting" with noble Mahaatmas.

(3) He serves them, and gets the fortunate opportunity to listen to our Lord's Leelas and stories from them.

(4) The devotee now attains "taste and love" to listen to our Lord's Leelas and also gets sincere love and devotion to the devotees of our Lord.

(5) All these "actions" (Dharma) lead to ONE END, WITHOUT ANY OTHER SEEKING OR DESIRE – VIZ. TO LISTEN TO OUR LORD'S STORIES AND LEELAS ONLY!

In this way, (1) Vairagyam (detachment), (2) The union with noble saints, (3) their service, (4) listening to our Lord's stories and Leelas – all these steps are repeatedly done, and they become strong, leading to the firm treading on the path of Bhakthi, and this devotee gets firmly established in this path. There is no coming back now, for this devotee, and neither the love and attachment to our Lord's Leelas and stories leave him! IT IS SAID, THAT THIS TYPE OF "AUTHORITY AND DESERVING" IS VERY RARE INDEED, TO BE ATTAINED.

The word "Vaasudeva" is used here, in this verse to indicate, that our Lord Sri Krishna manifests Himself in the heart of this devotee, no sooner his mind is equipped with the quality of pure "Satwa"! He gets great

ssbliss and joy in his inner mind by listening to the Leelas and stories of our Lord, who has manifested Himself, in his mind.

In the verse, the word “Mahatsevayaa” (rendering service to Mahaatmas) is used. The word “Mahat” (great) denotes those devotees, who have taken total and complete “refuge” (Aashraya) in our Lord! By taking “refuge” in these exalted and noble Mahaatmas of our Lord, and by rendering selfless Seva or service to them, even the lowest category of persons like the Kiraatas, Hunas, Anthyajas etc. also get accepted.

The words “PUNYATHEERTHAANISHEVANAAT” — denote those holy places, visiting which, a person attains the effects of good deeds (Punyam) — like Kurukshetra, Ganga river etc. By adoring these holy “waters” as equal to the status of celestial beings, and not berating them at any time, a devotee attains taste and love to listen to our Lord’s stories and Leelas!

What will happen afterwards? This is being described through the following verse.

शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्तनः।

हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम्॥१७॥

VERSE 17 Meaning: “Listening to our Lord’s stories and Leelas are of the form of “Punya” (fortunate and confer results of “good deeds”). Our Lord is the true “friend” (Mitra) of great and noble Bhakthas! Our Lord Sri Krishna, always stays in the heart of His devotees, who listen to His Leelas and stories and destroys the sins of such devotees.”

श्रीसुबोधिनीः शृण्वतामिति। एतादृशसाधनेनोत्पन्नायां शुश्रूषायां न श्रवणादिनिवृत्तिः कदाचिदीति शृण्वतामित्युक्तम्। स्वकथा इति। स्वरूपभूताः

कथाः। स्वीयकथात्वे भगवतः स्वतन्त्रत्वात् कार्यकरणं सम्भवति। कथाया अपि स्वतो माहात्म्ये तु तयैव वशीकृतः सर्वं कुर्यादिति। एतादृशकथाबाहुल्यं कृष्णावतार एवेति कृष्ण इत्युक्तम्। भक्तियोगविधानार्थं चाऽवतारः निरन्तर मुत्पन्नानां पापानां निवृत्तौ नाऽन्यदपेक्ष्यते साधनं किन्तु श्रवणकीर्तनाभ्यामेव भवतीति, शुद्धं हृदयं भगवान्प्रविशतीत्यभिप्रायेणाऽऽह—**पुण्यश्रवणकीर्तन इति।** श्रोतृवक्तृदोषैर्न श्रवणकीर्तने सम्बध्येते अपहतपाप्मत्वात्तयोः। ततश्च श्रवणकीर्तने उत्पद्यमाने पापसामानाधिकरण्ये (?) नोत्पद्येते एव। सूर्योदयसम्भावनायामेव तमोनिवृत्तिवच्छ्रवणसम्भावनायामेव पापनिवृत्तिरित्यर्थः। बहिः स्थितस्याऽन्तः कार्यकरणाऽसम्भवादिच्छामात्रेण तत्करणे लोकानां प्रतीत्यभावेनाऽभजनापत्तेर्दृष्टे सम्भवत्यदृष्टकल्पनाया असम्भवात्सर्वत्र स्थितस्य क्लेशाऽभावाच्च हृद्यन्तःस्थित एव करोति। हृदये हि केचन पदार्था बहिःस्थिता अपि भवन्ति। केचनान्तःस्थिताः तत्र येषु विस्मरणसम्भावना ते बहिःस्थिताः। प्रकृते भगवतो विस्मरणसम्भावनाऽपि नास्तीत्यन्तःस्थित इत्युक्तम्। तादृशस्य तथा करणमुचितमिति भावः। अभद्राणि कामादीनि। पापस्य पूर्वमेव निवृत्तत्वात्। विशेषेण धूननं शिथिलीकरणम्। यथा जलकश्मलवत्पुनर्मेलनं न भवति तथेत्यर्थः। तथाचाऽस्मिन्पक्षे प्रथमं शृङ्खला स्वसाध्या द्वितीया भगवत्साध्या। तदैव तृतीया स्वस्मिन्भवतीति क्रमेण बोध्यते। कामादीनामशिथिलत्वे भक्तिर्नोत्पत्स्यत इति। ननु भगवत एव करणे को हेतुस्तत्राऽऽह—**सुहृत्सतामिति।** सुहृत् सहकार्यकर्ता। मित्रमिति यावत्। सुहृद्भिः श्रवणाद्युपदेशेन प्रथमपरम्परायां कृतायां द्वितीयां चेद्भगवान् कुर्यात्तदा मित्रत्वं भज्येतेति॥१७॥

धुतेषु कामादिषु यस्यात्तदाह—

SRI SUBODHINI: By undertaking the above mentioned spiritual practices, when the love and taste gets risen, for once, in the heart of a devotee, to listen to our Lord's Leelas and stories, this taste and love will never get destroyed or disappear! With a view to emphasize this point only, the "present" gender is used here in these words! LISTENING TO OUR LORD'S

STORIES AND LEELAS IS ALWAYS NEW AT ALL TIMES I.E. EVER IN THE "NOW" – PRESENT TIME! The word "SWAKATHA" means our Lord's stories and Leelas about His divine form, nature and Leelas – (BHAGAVATSWAROOPATMAK SWAROOPA BHOOTA KATHA). Because, being related to our Lord, these Leelas and stories about our Lord, are always great and glorious (Mahatwa). Hence, "Swa-Katha" means the Leelas and stories of our Lord's "Swaroopa" – His divine nature, form and divine Leelas – As these Leelas and stories are "independently" glorious (i.e. by themselves, they are great). OUR LORD, IT IS SAID, ALWAYS, REMAINS UNDER THE LOVING CONTROL OF HIS OWN NECTARIAN LEELAS AND STORIES, REMOVES AND DESTROYS ALL THE "SINS" AND "INAUSPICIOUSNESS" OF HIS DEVOTEES. FROM THIS, WE SHOULD CLEARLY REALIZE, THAT THERE IS NO DIFFERENCE BETWEEN THE LORD AND HIS LEELAS/STORIES. BOTH ARE ONE AND SAME ONLY!

Thus, our Lord's Leelas and stories make Him come under the control of His devotee, out of His own will and desire! Such Leelas are seen as innumerable during our Lord's incarnation as Sri Krishna on Ly. That is why, OUR LORD'S INCARNATION AS LORD SRI KRISHNA IS MAINLY FOR THE PROGRESS OF DEVOTION (BHAKTHI YOGA) TO OUR LORD! Hence, with a view to indicate this important factor, our Lord's holy name of "Sri Krishna" has been given in this verse! "Sins" are committed daily, and our Lord removes them on a permanent basis, and due to this, no other "way or means" is required to destroy these sins! All these

sins get destroyed by the mere listening to the stories and Leelas of our Lord only.

OUR LORD ENTERS AND MANIFESTS HIMSELF ONLY IN PURE HEARTS! (PUNYA SRAVANA KEERTANAHA). The purport is this, that both the speaker and listener of our Lord's Leelas and stories, may be full of "blemish" (Dosham). But listening-singing our Lord's glories are not blemishful! They generate "Punyam" — as this listening-singing of our Lord's Leelas and stories is LIKE OUR LORD ONLY! I.E. ALWAYS NOBLE, GOOD AND PUNYAROOPA! Sins cannot remain, when the devotee engages himself in the listening and singing of our Lord's Leelaas and stories! Like the rising of the sun, dispels all darkness, in the same way, no sooner the possibility of an occasion to listen and sing the Leelas and glories of our Lord arises, then all the sins get removed!

Our Lord, from the outside, does not do this "task", but he does the same from inside the heart of the devotee! Even if the Lord, through His mere desire, is able to achieve this, i.e. He removes the sins of the devotee, people outside, will never realize, that it is our Lord, who has done or achieved this. Due to this "non-realization", no one will do service and worship of our Lord either! Our Lord is present inside everyone and our Lord, need not put any extra effort to mitigate and destroy the sins of His devotees. Hence, IT IS OUR LORD ONLY, WHO IS SITUATED IN THE INNER MIND OF EVERYONE, REMOVES THE SINS OF HIS DEVOTEE, NO SOONER THE "POSSIBILITY" OF THE DEVOTEE HEARING OUR LORD'S STORIES AND LEELAS ARISES! THOUGH, IN THE DEVOTEES' HEART, THERE MAY BE MANY OTHER

THINGS/MATERIALS, WHICH ARE ALWAYS PRESENT! Our Lord is present always inside everyone of us, (ANTAH STHITHAHA) and due to this, there is no "possibility" of anyone forgetting Him totally! Hence, it is appropriate indeed, to say, that it is OUR LORD ONLY, WHO IS PRESENT IN EACH ONE OF US, WHO DESTROYS OUR SINS!

The word "Abhadra" (inauspicious) is used to indicate the inner desires, ignorance and the various "actions" thereof, but not the "sins" (Paapa). Why? Because these "sins" get destroyed, due to the grace of our Lord, no sooner the "possibility" of listening and singing of our Lord's Leelas and stories arise! OUR LORD, WHO IS SITUATED IN THE HEART OF EVERYONE SHATTERS AWAY, IN A VERY SPECIAL WAY, THE LURKING DESIRES, IGNORANCE AND THE UNFINISHED "ACTIONS" OF HIS DEVOTEE, THAT, THESE DESIRES ETC. CANNOT COME BACK OR RETURN — LIKE POISONOUS MATERIAL GETS MERGED IN WATER — THE REFERENCE HERE IS TO OUR LORD'S GRACIOUS "ACTION" OF CHURNING THE OCEAN AND MAKING IT FREE OF POISON! He did not allow the same "Halahala" poison to get merged again with the ocean! In the same way, our Lord "churns" the ignorance etc. of His own devotee (Swakeeya Bhaktha) and destroys all of them, once and for all, so that, these negative qualities can never come back and take hold of the heart of the devotee!

The spiritual practices explained in the 16th verse (like listening to, singing our Lord's Leelas etc.) are to be done by the devotee of our Lord, and the removal of desires etc. described in the 17th verse, is to be done

by our Lord only! After the attainment of both of these, through the next verse, what an ideal devotee (Bhaktha) of our Lord will do is being explained. Automatically these virtues and qualities dawn in a devotee! In this way, through the 16th, 17th and the 18th verses, the three “layers” of spiritual cycle or journey have been explained. Until the “shattering away” of desires, ignorance or the actions thereof takes place or is achieved, true “Bhakthi” to our Lord does not emerge!

What is the purpose of our Lord in “shattering away” the desires, ignorance etc. of the devotee? Answering this, it is said, that OUR LORD IS THE BEST FRIEND AND BELOVED WELLWISHER OF HIS DEVOTEES AND TRUE NOBLE MAHAATMAS (SUHRUT SATAAM). Our Lord does “actions” as the companion of his devotees. OUR LORD IS A TRUE FRIEND OF NOBLE MAHAATMAS – SUHRUT SAHAKAARYA KARTA”. In fact, it would tantamount to breaking off true friendship of our Lord with His devotees, if He were not to destroy the sins, ignorance, desires etc. of His devotees, when the devotee, in the first instance, has scrupulously observed the first layer of Saadhana viz. listening and singing of our Lord’s stories, names, Leelas etc.!

When desires etc. have been “shattered away” by our Lord, whatever happens to the “devotee” is being explained.

नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया।

भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी॥१८॥

VERSE 18 Meaning: “After the destruction of the inauspicious desires etc. on listening to the Leelas and

stories of our Lord, on a daily basis, and on doing the service of our Lord's devotees, and also listening to their stories, the devotee attains pure and firm "Bhakthi" in our Lord, whose Leelas and virtues are sung by noble Mahaatmas, at all times!"

श्रीसुबोधिनीः नष्टप्रायेष्विति। धृता एव कामादयो न नाशिता इति क्वचित्क्वचित्तेषां सत्त्वं प्रतीयते। श्रवणे आग्रह इव प्रतिबन्धे क्रोध इव सत्सङ्गे लोभ इवेत्यादि बोधयितुं प्रायग्रहणम्। तथाच तेषां प्रतिबन्धकत्वाभावाद्भगवत्कथाया नित्यं श्रवणम्। भगवद्भक्तानां च सेवनं च नित्यं भवतीत्याह—**नित्यमिति।** पूर्वं कथायाः श्रवणमेव। इदानीं देववत्सम्भावनमिति सेवार्थः। एवं कथायां क्रियमाणायां भगवति परमप्रेमोत्पद्यत इत्याह—**भगवतीति।** अत्र सर्वत्र भगवच्छब्देन शुद्धं परं ब्रह्मोच्यते। **उत्तमश्लोक इति।** उत्तमैः श्लोक्यत इति, उत्तमा वा श्लोका यस्येति। सद्भिः कथया च सहिते भक्तिर्भवतीत्यर्थः। ततश्च जातायामपि भक्तौ सन्तः कथाश्च न त्यज (?) न्त इति भावः। महताऽपि बाधकेनाऽचलनं निष्ठा। निष्ठां प्राप्ता नैष्ठिकी। तदा हि कालाद्युपद्रवा न स्फुरिष्यन्तीत्यर्थः॥१८॥

एतावत्पर्यन्तं पुरुषप्रयत्नः। अग्रिमं स्वयमेव भवतीत्याह तदेति त्रिभिः—

SRI SUBODHINI: Sometimes desires, ignorance etc. do not get fully destroyed, although they have been "shattered away" (made weak and ineffective). They appear as being present at some places, like a devotee has a desire to listen to our Lord's stories and Leelas, and encounters "obstacles" for the fulfillment of the same. This leads to anger or attachment to material objects (Krodha and Lobha). In this way, "desires" reappear in many forms! This is denoted by the word "Praayaha" (very often) in this verse. Of course, this "anger and desire" are not of the "worldly" (Loukik) type, although the desire for our Lord or for listening to His Leelas appears in a faint and feeble way only!

of desires etc. described in the 17th verse, is to be done

(Not strong and firm). This is indicated, by our Shri Mahaprabhuji through the word “Yiva”, (like) which also can indicate the meaning of “usually or very often”. But, as these do not pose as “obstacles”, (i.e. these desires, anger etc.) the devotee listens to the stories and Leelas of our Lord on a daily (permanent) basis. He also serves the devotees of our Lord and follows their “instructions”. The word “Nithya” (permanent) indicates this.

Prior to all this, the devotee was only listening to our Lord’s stories and Leelas, but now, he serves our Lord’s devotees and also listens to their stories and instructions too, with identical respect and regards like he accords to our Lord. This is denoted by the word used in the verse viz. “Seva” (service).

In this way, on continuously listening to the stories and Leelas of our Lord, the devotee attains greater and more firmer love (Bhakthi) to our Lord! In other words, this devotee attains ONE POINTED AND FIRM DEVOTION (BHAKTHI TO OUR LORD). By the use of the word “Bhagawan” (our Lord), what we really mean is the pure Para Brahman – the highest truth! OUR LORD IS HAILED HERE AS “UTTAMASLOKA” (UTTAMAIHI SLOKYATE) – I.E. NOBLE SAINTS ALWAYS SING THE PRAISE OF OUR LORD’S GLORY AND LEELAS! That is why, by keeping the companionship of such great noble saints, a devotee attains the “profit” (gain) of listening to the praise of our Lord (Sthuti Sravana Laabham). As a result of this, the feelings and “Bhaava” (nature – attitude) of this devotee’s “Bhakthi” gets strengthened and prospered.

Our Lord has the highest blessed “fame” (Keerthi) – UTTAMAA SLOKAA YASYETI – (the above

meaning is attained through the Sanskrit words being broken up in the above manner). It is said, that pure devotion does not arise only for our Lord by this love and Bhakthi for our Lord, as this is accompanied by love and Bhakthi to His great and noble saints, and also for the stories of our Lord and His devotees.

When this type of “united” Bhakthi dawns in the heart, then these devotees never give up on the companionship of the noble devotees of our Lord or His stories/Leelas! Even when, very difficult “obstacles” (Vighna) come in their way, they stand firm in their Nishta of Ishta! When this one-pointed Bhakthi has arisen in the mind of the devotee, then this devotee never feels, affected by the difficulties caused by time (Kaala), actions, his attitude (nature) etc. This is the purport.

It is said, that a devotee has to put “this much effort”, and whatever has to happen in the future (later) happens by itself, and this is explained in the next 3 verses.

तदा रजस्तमोभावाः कामलोभादयश्च ये।

चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति॥१९॥

VERSE 19 Meaning: “Due to this, the mind of the devotee becomes very happy and joyful, firmly getting established in the quality of “Satwa”, having got freed from the negative factors of desire, attachments etc., which are in turn caused by the qualities of Rajas and Tamas.”

श्रीसुबोधिनीः तदा तु चित्तस्य स्वरूपं नश्यति। त्रिगुणात्मकं हि तत्। तथाच स्वस्वकार्यं गुणाः कुर्वन्त्येव। तथाच तद्भूदयं कदाचिदपि भगवदासनं न भवति। यदा पुना रजस्तमसोः कारणभूतयोः सत्त्वता भवति। यथा स्पर्शमणिस्पर्शेन ताम्रलोहयोः सुवर्णता भवति। तथाच त्रिभिर्निर्मितं पात्रं सर्व

सुवर्णं भवति। तथा भक्त्या स्पृष्टं चित्तं सर्वं सत्त्वं भवति। रजस्तमोभावाः कामक्रोधादयः कामलोभादयश्च मिश्रसत्त्वभावाश्चकारन्मिश्रा अन्येऽपि भावास्ते तटस्थतया निर्दिष्टाः। ये च प्रसिद्धा मोहादयस्तान्सर्वानातगृहानिव निर्दिशति। अत एव न प्रथमाद्धे क्रियासम्बन्धः। ननु ते आगन्तुकत्वं प्राप्ता अपि पूर्वं वासनया कथं चित्तेन न सम्बध्यन्ते? इत्यत आह—चेत इति। एते हि सूत्ररूपा मूलगुणसूचिव्यतिरेकेण न वेधनसमर्थाः। अत एतैरनाविद्धं चित्तं स्थितं भवति। तदा लयावस्थां प्राप्नुवदपि चित्तं निरन्तरोत्पन्नभक्त्यनुरोधेन तस्याः स्थानभूत-सत्त्वनिमित्तं भगवदावेशेन प्रसीदति। प्रसादो हि तेन कार्यकर्तृणां सर्वकार्यसिद्धिहेतुः प्रकाशविशेषः॥१९॥

तेन यज्जातं तदाह—

SRI SUBODHINI: The real nature of mind is consisting of three qualities (of Satwa, Rajas and Tamas). Through sincere and pure Bhakthi to our Lord, the “mind” of the devotee changes from this nature. The “triad” nature of his mind gets destroyed. When the mind is in it’s usual state i.e. all the three qualities of Satwa, Rajas and Tamas remain in the mind, these qualities will continue to do their own specific “actions”. Due to this, OUR HEART DOES NOT BECOME A FIT “THRONE” FOR OUR LORD TO SIT! The desires, which lurk in the mind, the quality of “Rajas” in the form of “attachments” (to wealth etc. — Lobha) and the quality of “Tamas” — all these change, with the grace of our Lord, and become of the nature of “pure Satwa”. Then OUR LORD MAKES THIS DEVOTEE’S HEART AS HIS “THRONE”! LIKE ON THE VERY TOUCH OF “TOUCHSTONE” (PAARASMANI) METAL VESSELS OF COPPER, IRON ETC. TURN INTO GOLD, IN THE SAME WAY, WITH THE MERE TOUCH OF “BHAKTHI”, THE “THREE-QUALITY-MIND” BECOMES OF THE TOTAL NATURE OF PURE SATWA

blissful mind, are able to do our Lord's "works and tasks", and they attain the special "brilliance" necessary for the successful completion of their efforts. This "brilliance" is a blessing from our Lord, and those devotees, who have this "blessing" are able to successfully complete their tasks — as per the will and desire of our Lord!

The result of this "blessings conferred on the mind" is being described through the following verse.

एवं प्रसन्नमनसो भगवद्भक्तियोगतः।

भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते॥२०॥

VERSE 20 Meaning: "This devotee, whose mind has been blissful (joyful), who has got rid of all his attachments, through the union of our Lord's "Bhakthi", gets the "Jnana" (knowledge) about our Lord, and His principles (Tatwam)."

श्रीसुबोधिनी: एवमिति। एवं पूर्वोक्तप्रकारेण स्थिरसाधनपरम्परया प्रसन्नं मनो यस्य। मनसः सत्त्वात्मकत्वे "सत्त्वात्सञ्जायते ज्ञानमि" ति सर्ववस्तूनां तत्त्वज्ञानं भवति। न तु भगवत्स्वरूपज्ञानम् तस्य गुणातीतत्वेन गुणकार्यगम्यत्वाभावात्। अत आह—भगवद्भक्तियोगत इति। अन्तः करण प्रसादो भक्त्यर्थमेव। तु भगवज्ज्ञानम्। "भक्तेयैव मामभिजानाती" ति वाक्यात्। तत्त्वपदेन यावानित्याद्यर्थः परिगृहीतः। विपदेन करतलामलकज्ञानवज्ज्ञानविशेषो विवक्षितः। अत्र संन्यासोऽप्यङ्गत्वे नाऽपेक्ष्यत इत्याहमुक्त-सङ्गस्येति। अन्तर्बहिःसङ्गनिवृत्तिः। "विषयाविष्टचित्तानां विष्णवावेशस्तु दूरत" इति न्यायेन परित्यागव्यतिरेकेण न भगवदावेशः। अतो न साक्षात्कार इति संन्यासस्य कारणत्वम्॥२०॥

एवं विज्ञाने जाते यत्फलं तदाह—

SRI SUBODHINI: "By doing the successive spiritual "Saadhana" (practices), the devotees' mind has

become “blissful” (Prasanna Chittam) — “Prasanna Mānasaha” — i.e. his mind becomes totally “Satwik”. At this stage, he attains the “knowledge” (Jnana) of every object (in its reality) — in the Gita, it has been said, that “Jnana” gets originated from “Satwa” — But this “Jnana” would not mean the “Jnana” about the real nature of our Lord. Why? AS OUR LORD IS BEYOND ALL THE THREE QUALITIES! Hence, “Satwa” quality cannot confer the knowledge, (Jnana) about the real nature of our Lord. That is why, here, in this verse the words “BHAGAVAD BHAKTHI YOGATAHA” are used. The “bliss” in the inner mind can occur only through sincere, Bhakthi to our Lord, and only through this “Bhakthi” a devotee can get “Jnana”, about the real nature of our Lord. In the Gita, our Lord has declared that, “I can be fully known only through Bhakthi” — BHAKTHYA MAM ABHIJAANATI — THAT A DEVOTEE CAN KNOW, AS TO HOW OUR LORD’S NATURE IS, AND “HOW MUCH IS OUR LORD” (!?) ONLY THROUGH HIS BHAKTHI — LOVE FOR OUR LORD! In the Gita, our Lord has declared further, “YAAVAAN YASCHAASMI TATWATAHA” — “as to who am I, and in what way and the principles thereof” — the word “Tatwa” (principle) used in this verse, refers to this declaration made by our Lord, in the Gita! The syllable “Vi” in the word “Vijnana” has been used to emphasize the special nature of this “Jnana”! Through this, we have to understand, that a devotee, with the grace of our Lord, attains this knowledge, like a person has an “Aamalaka” (bitter fruit berry) in his hand (i.e. he can see it very clearly).

In this verse, the words “MUKTHA SANGAHA”
 — having given up all attachments and associations —

have been used to indicate, that in getting the real knowledge about the true nature of our Lord, it is also necessary to have a sense of renunciation (Sannyasa). Only, such an exalted Mahaatma gets this knowledge — he who is free from his association and attachment to both inner and outer objects/persons. A person, whose mind is filled up with sensual objects and material pleasures, will never be able to get the “ingress” and grace of our Lord Vishnu. As per this rule, without giving up the attachment to material objects and pleasures, i.e. without “Sannyasa” — renunciation - the “ingress” of our Lord’s presence does not take place. Without this “ingress” (Avesa) of our Lord’s holy presence, a devotee will not be able to get the “actual Darshan” of our Lord either! DUE TO THIS, SANNYAASA IS CONSIDERED, AS A CAUSE FOR THE DEVOTEE GETTING THE ACTUAL DARSAN OF OUR LORD! (BHAGAVAD SAKSHATKAAR).

In this way, on the rise of true knowledge about our Lord, on a permanent basis, the “result” of the same is being explained, through the following verse.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चाऽस्य कर्माणि दृष्ट एवाऽऽत्मनीश्वरे॥२१॥

VERSE 21 Meaning: “The devotee now feels that, “my beloved Lord is my “Aatma” only.” Due to this experience, all the knots of his heart are cut away! All his doubts are totally cleared! All the effects of his past “actions” (Karma) also get destroyed.”

श्रीसुबोधिनी: भिद्यत इति। चिदचिद्रन्थिरविद्याकार्यम्। तज्ज्ञानेन निवर्तते। “यस्मिन् ज्ञाते सर्वमिदं विज्ञातं भवती” ति सर्ववस्तूनां याथार्थ्यज्ञाने सर्वे सन्देहा निवर्तन्ते। मिथ्याज्ञानसलिलावसिक्तायामात्मभूमौ कर्मबीजं प्ररोहति,

न तु तत्त्वज्ञानानिदाघनिष्पीतसलिलतयोषरायामिति कर्माण्यपि क्षोयन्ते। एतत्सर्वं न येन केनाऽपि प्रकारेण जातज्ञानकार्यं, किन्तु ब्रह्मात्मैक्यानुभव-कार्यमित्याह—दृष्ट एवेति। आत्मत्वेन भगवदनुभवे। नाऽन्यथेत्येवकारार्थः। आत्मनो ह्यनीश्वरत्वेन जाताः पदार्था ईश्वरत्वेन निवर्तन्ते। अन्यस्येश्वरत्वे ज्ञातेऽपि न ह्यन्यस्येश्वरत्वाज्ञानं स्वस्य संसारहेतुर्भवति॥२१॥

एवं सर्वप्रकरणार्थं निरूप्य कुत्र पुरुषप्रयत्नः पर्यवसित इति सन्देहे प्रयत्नविषयमाह—

SRI SUBODHINI: The “knots” (Granthi) of “conscious” (Chid) and “unconscious” (Achid) are used by “ignorance” (Avidhya). These “knots” are cut away (getting released from them) through the “Jnana” of our Lord. It is said, “YASMIN JNĀTE SARVAMIDAM JNĀTAM BHAVATI — (everything gets known, once our Lord is known). As per this dictum, when the knowledge about our Lord dawns in the heart of a devotee, the devotee gets to understand the real nature of everything! When this knowledge dawns in the mind, then the devotee gets freed of all doubts, and the “seed” of one’s “Karma” does not sprout again! The seed of “Karma” gets germinated only, in the earth of one’s inner mind, through the “watering” of ignorance (Mithya Jnāna). It grows big later too. In this way, the “actions” never get destroyed. When, through the “heat” (Dhoopa) of true “Jnana”, this “water” is dried up totally, and in this “dry land” of the devotee’s mind, the dried up seeds of past “Karmas” do not sprout again! All of these “seeds” get completely destroyed. All this cannot be attained through acquired “ordinary” Jnana (knowledge). BUT THIS JNANA CAN ARISE ONLY THROUGH THE EXPERIENCE THAT “BRAHMAN IS MY AATMA”! and this is what Is explained through the words “having seen the

Lord in his own Aatma" (DRISHTA YEVATMA-NEESWARE). THE DEVOTEE REALISES THAT, "THE LORD ONLY IS MY AATMA". On getting such an experience only, this sort of "Siddhi" (result) is got by the devotee. Otherwise, this is not possible at all! The word "Yeva" — only through this — is used to emphasize this point. What is told here is, that like "ignorance" is subdued (conquered) by "Vidhya" (knowledge), in the same way, "Vidhya" also can be subdued or conquered by "ignorance" (Avidhya). If the devotee has not understood, that 'Brahman only is my Aatma', then, the true perception of our Lord's divine qualities of opulence etc. get disappeared, and through this, the devotee gets entangled once again with "ignorance", and attains the "opposite knowledge". On the contrary, the reverse takes place i.e. when the devotee realizes, that "Brahman (our Lord) is my Aatma" (through experience), our Lord's virtues of "opulence" etc. get manifested, and the twin factors of "bondage" and "opposite knowledge" get removed or destroyed. By not regarding that, "Ishwara is my Aatma", a very strong "knot" (Granthi) of "Chid and Achid" (conscious and unconscious) will continue to remain, and by realizing that "our Lord is our own 'Aatma'", this "knot" gets cut away! This "spiritual knot" (Aatma Granthi) cannot be cut even by regarding the "body and senses" as one's own "Aatma"! Even if this knowledge does not arise (i.e. even the body and senses are of the "Aatma" only), this "Jeeva" (Aatma) does not attain the thralldom of this "Samsaara", (of life and death) as this "Jeeva" (Aatma — devotee) has already attained the Jnana that "Aatma" only is our Bhagawan (Lord)."

In this way, after giving the description, meanings and explanations of all the “divisions” (about the truth and the ways of attaining it), the following verse deals with the aspect of “putting efforts”, and it’s nature and result, and how far, this “human effort” can lead one to?

अतो वै कवयो नित्यं भक्तिं परमया मुदा।

वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम्॥२२॥

VERSE 22 Meaning: “Hence wise Mahaatmas (who are aware of the meanings of the Vedas), with great joy, get devoted to our Lord Sri Vaasudeva (i.e. does Bhakthi) and this “Bhakthi” originates “bliss” and divine joy in their inner mind.”

श्रीसुबोधिनी: अतो वै कवय इति। शुद्धसत्त्वात्मके अन्तःकरणे आविर्भूते भगवति परमप्रेम कर्तव्यमिति प्रयत्ननिष्कर्षः। तेन भगवत्प्रसादः अन्तःकरणे भगवत्सासक्षात्कारो वेति फलम्। वै निश्चयेन। स्वस्यैवं निश्चयः। कवयः शब्दतात्पर्याभिज्ञाः। शब्दबलविवेकादेवमर्थप्रत्यय इति भावः। साधनस्य सुखात्मकत्वादपि सदा भक्तिं कुर्वन्ति। क्षणे क्षणे (?) प्रतिक्षणं भगवदाविर्भावेन परमा मुच्योत्पद्यते। विषयस्तु सत्त्वगुणाऽऽविर्भूतः। भक्तिश्च ज्ञानजनिका प्रयत्नश्च भक्तौ साधनत्वेनेति शब्दबलविवेकश्चेति प्रथमाधिकारः॥२२॥

तत्र विषये सन्देहः—कोऽयं नियमः सत्त्वमूर्तावेव भक्तिः कर्तव्येति। रजस्तमोमूर्तावपि भक्तिकरणं ब्रह्मत्वाज्ज्ञानसाधकम्। तथाच विष्णुभक्ति-वच्छिवादिभक्तिरपि ज्ञानसाधिका। ब्रह्मणस्तुल्यत्वादित्याशङ्क्य तत्र निर्धारमाह पञ्चभिः सत्त्वमित्यादिभिः—

SRI SUBODHINI: A DEVOTEE SHOULD LOVE TOTALLY THE BELOVED LORD, WHO HAS GOT MANIFESTED IN THE INNER MIND FULLY PURIFIED BY PURE SATWA. THIS IS THE MAIN PURPOSE, END AND GOAL OF ALL HUMAN EFFORTS! THIS WILL GET THE GRACE AND BLESS-

INGS OF OUR LORD, AND ALSO THE ACTUAL "DARSAN" OF OUR LORD, IN THE INNER MIND OF THE DEVOTEE! The word "Vai" (yes, indeed) has been used to reemphasize the definite and certain nature of this holy event! Sri Soota had this definite knowledge, and he has reemphasized it.

The word "KAVAYAYA" i.e. those wise Mahaatmas, who have known the real "Artha" (meaning) of the strength of these "words" (Sabda) and this, in turn, leads to total and complete Jnana! And it's certainty! Not only this, the ways and means to attain devotion to our Lord are also "very peaceful, comfortable and enjoyable" (Sukharoopa) and are not "difficult" as experienced by those who follow "Jnana" and "Karma" paths. Due to this "comfortable" nature also, wise Mahaatmas choose to tread this path of Bhakthi i.e. THEY ARE DEVOTED TO OUR LORD EVERY SECOND I.E. AT ALL TIMES! Through this manifestation of our Lord, every second, in their heart, they attain the highest "bliss" of our Lord. Our Lord, who is made of pure Satwa, is the subject matter here, as having manifested in one's heart, through pure Satwa! BHAKTHI IS THE MOTHER OF JNANA. Contemplation of the strength of the "Sabdam" (Vedas) and "human efforts" constitute the "Saadhana" (spiritual practice) of Bhakthi. When a devotee is equipped with these virtues (i.e. spiritual practice), then he is considered as having "priority" to attain Bhakthi to our Lord!

In the previous verse, our Lord, who is of the divine form of "Satwa", has been told to be the subject matter of "Bhakthi". A doubt arises here, that is it necessary or a rule, that a devotee should get devoted only to our Lord, who is of the divine form of Satwa? As "Jnana"

is achieved by getting devoted to Lord Brahma with "Rajas" and to Lord Siva, with "Tamas" — as both of them are also of the true nature of "Brahman". All the three, Lord Brahma, Vishnu and Siva — all of them have the "same" Brahman-nature in them! The final determination, in view of this doubt, is being given, through the following 5 verses.

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः—

परः पुरुष एक इहाऽस्य धत्ते।

स्थित्यादये हरिविरञ्चिहरेति संज्ञाः—

श्रेयांसि तत्र खलु सत्त्वतनोर्नृणं स्युः॥२३॥

VERSE 23 Meaning: "Satwa, Rajas and Tamas are the three qualities of primordial nature (Prakruti). One Para Brahman, the primordial "Purusha", having this power of "Prakruti", for the sake of origination, preservation and protection of this Universe, has taken the forms and names of Hari, Brahma and Siva. But, among these three, the auspicious result for the "humans" is attained only from the Satwa divine form of our Lord Sri Vishnu (Hari)."

श्रीसुबोधिनी: ब्रह्मणोऽपि, विशेषत्वाभावेऽप्युपाधिवैशिष्ट्येन फलवैशिष्ट्यम्। न तु चैतन्यस्वरूपं भिद्यते केषाञ्चिद्वैष्णवानां मत इव। तेऽपि गुणा न ब्रह्मणः। तथा सत्युच्चावचगुणजनकत्वेन स्वरूपमपि विलक्षणं स्यात्। कार्यवशात्तथाऽपेक्षायां न दोषः। एकस्यैव स्नानभोजनान्तः पुरकार्यदर्शनात्। ननु पुरुषस्त्रिगुणः। तस्माद्गुणप्रेरणया तत्तत्कार्यकरणं सम्भवति। प्रकृतेऽपि तथा चेद्गुणान्तरपरम्परया अनवस्था स्यात्। तथाच क्वचित्सहजो गुणसम्बन्धो वक्तव्यः। तथा सति स्वरूपमपि भिद्येतेति चेत्? अत्र हि बहवो वादिनः पृथक्पृथङ् निरूपयन्ति। साङ्ख्य्यास्तु नित्यसम्बन्धं प्रकृतेराहुः। अन्ये तु नास्त्येव सम्बन्धः। भ्रमादेव प्रतीयत इत्याहुः। भागवतसिद्धान्ते तु

भगवति सहजं कर्तृत्वम्। तत्र किञ्चिद्रूपप्रकृतिपुरुषविभेदेन द्विरूपत्वमापद्यते। तथा भौतिकनिर्माणे भूतापेक्षा, न भूतनिर्माणे, तथा प्राकृतनिर्माणे करणत्वेन प्रकृत्यपेक्षा। नैतावता स्वरूपे भेदा दोष वा सम्भवन्तीत्येक एव पुरुषः। अस्य जगतउत्पत्तिस्थितप्रलयार्थं गुणत्रयमाददानः पर एव पुरुषो ब्रह्मभूतः—हरिविरञ्चिहरेति—“सर्वोद्वन्द्वो विभाषैकवद्भवति” इति न्यायेन संज्ञात्रयं धत्ते। सुपां सुलुगिति लुगवा। इतिशब्दो वा द्वन्द्वान्ते श्रूयमाणः सर्वत्राऽपि सम्बध्यते। संज्ञायास्वरूपमात्रत्वान्न प्रत्ययोत्पत्तिः। यथा देवदत्तेतिसंज्ञा। इतिशब्दः प्रकारार्थश्च। तेन अन्या अपि संज्ञा एकस्य बह्व्यः सन्तीत्यर्थः। तथाचैते गुणा कार्यार्थं करणत्वेन गृहीता अपि निरन्तरग्रहणादुपाधिरूपा जाताः। तेन यद्भजनं तदुपाधावेव पर्यवसितम्भवतीति सत्त्वोपाधिरेव सेव्य इत्यभिप्रायेणऽऽह—श्रेयांसीति। तत्रैवं निर्णयः। सेवकः सेव्यं यादृशरूपं पश्यति, स्वस्याऽपि तादृशं रूपं सम्पादयति। साधनानि च तानि यद्यप्यपहतपाप्मानं भगवन्तमन्यथाकर्तुं न शक्नुवन्ति, तथापि जीवमन्यथा कुर्वन्त्येव। ततश्च यादृशेन रूपेण साधनेन वा नाऽन्यथाभावस्तादृशरूपवानेवेश्वरः सेव्यः। नाशशङ्काऽभावात्। यदि पुनः सेवकस्य बुद्धिर्नोपाधिपर्यवसायिनी तत्र यत्र क्वचित्सेवायामपि न काचिच्चिन्ता। यथा ब्रह्मविदः। “तं यथा यथोपासत” इत्यत्र तथा निर्णयात्। श्रेयांसि शुभफलानि। तत्र भजनीयरूपेषु। खल्विति सम्मतिः। सोपपत्तिका सा निरूपिता। सत्त्वतनोरिति तनुशब्दाद्दृढोपाधित्वमुक्तम्। नृणां साधारणजीवानाम्। नियतानां तु तेन सहोपाधिरिति सर्वं सुस्थम्॥२३॥

अयमर्थो गूढ इति दृष्टान्तमाह—

SRI SUBODHINI: The above raised “doubt” has no basis. Hence, it is inappropriate. With a view to clarify this, it is said, by our Shri Mahaprabhuji in his Sri Subodhini that the word, “even in” (Api) has been added to the word “Brahmanopi” — to Brahman! Even though “Brahman” has no qualities” (Guna) in it, in it’s manifestation as Vishnu, Brahma and Siva — even though all these three deities are “same” and equal to

Brahman — there is the “Upaadhi” (imposition) of “Satwa”, “Rajas” and “Tamas” qualities in them, and due to this, the “results” conferred by each of them are special and different. These deities are not “part” of these qualities, but as they are seen with these “qualities”, the “result” (Phalam) conferred on the devotees, who worship these three deities is seen, as special and different. The Madhwa Vaishnavaites regard these three deities and their spiritual power (Chaitanya) as totally different. Here, this is not so. (NOTE: In the “Madhwa” system of thought both Lord Brahma and Lord Siva are also considered as “Jeevas” only). But here, we do not accept or regard this view as correct.

The qualities of Satwa, Rajas and Tamas are not in Brahman. If we were to accept these qualities as “belonging” to Brahman, then, the concepts of “low” and “high” will eventually be regarded for the quality-free “Brahman” also! If Brahman, for the sake of completing various tasks, does “wear or adopt” these qualities, there can be no blemish either — like the same individual goes about doing various tasks, such as bathing, eating and sleeping in his bedroom etc. Even when this individual does all these various different types of tasks, there is no “division” in him (i.e. he continues to be the same individual). In the same way, by adopting these “qualities” for the fulfillment of certain tasks, “Brahman” does not undergo any “change or modifications”. Here, the votaries who regard “consciousness” to be their mind, regard that, the “divine soul”, (Purusha) who resides in the body is affected by the “three qualities” and due to this, this person will do actions, as per the inspirations of these three “qualities” only. This doubt is answered by saying, that even if this “idea” is accepted as a “fact” then,

we have to perforce, accept the presence of other "qualities" also, as "inspiring" these three qualities! ie in an endless cycle of "qualities" affecting the other "qualities"! This will entail the "blemish" of "instability" at all times! Hence, we have to say that, at several places, there is the relationship with one's own "natural" qualities, and in this event, we have to accept also the "division" in one's real nature or self as caused by these "qualities". In other words, on one side, there is the relationship with one's own "natural" qualities, and on the other side the "real nature" of one's "Aatma" as "Nirguna" (beyond the three qualities). In this way, both of these will become separate. This doubt is cleared by the saying, that various thinkers had given their own views on this subject, which are separate and different from each other. The followers of Sankhya system regard the "eternal" relationship of "Prakruti" (primordial nature) with "Purusha" (Para Brahman). The Primordial nature is consisting of the three qualities but "Purusha", in this system cannot be beyond the three qualities (Nirguna — because of this "eternal" relationship). They regard "Purusha" as being seen with "duty and qualities" due to it's relationship with "Prakruti". In reality there is no "duty" to be seen in this "Purusha", and these persons regard this "Purusha" as "Ishwara" or the Lord of the Universe.

The votaries of sage Patanjali (Yoga method) and of "Māya" (illusion based Universe) theory say, that, there is indeed, no relationship of "Prakruti" with "Purusha" at all! This seeming "relationship" is caused by "desire" (Kaama). Due to this "delusion-based seeming relationship" (Bhraanta Prateeti). an individual "sees", that

“Brahman” is affected by duty and qualities i.e. these non-existing factors are “imposed” on Brahman!

The philosophy of Sri Bhagavatam is, that IN OUR LORD, EVEN WITHOUT HAVING “RELATIONSHIP” WITH “PRAKRUTI”, THERE IS A “NATURAL” PRESENCE OF DIVINE QUALITIES AND DUTIES! A little lower than this pure Brahman is the “imperishable Brahman” (Akshara Brahman) and this “imperishable Brahman” only, through the division of “Prakruti” and “Purusha”, attains a “dual nature or form”. Like for the “creation” of a “body”, there is the necessity for the 5 elements to be present. But in the “creation” of these 5 elements, there is no necessity for the presence of these 5 elements! In the same way, in the “creation” of this Universe, there is the necessity for the presence of “Prakruti” — but in the “creation” of “Prakruti”, there is no necessity for the presence of “Prakruti” as it’s cause! IT IS THE HIGHEST TRUTH OF PARA BRAHMAN ONLY, WHICH ADOPTS THE THREE “GUNAS” FOR THE SAKE OF CREATION, PRESERVATION AND DESTRUCTION OF THIS UNIVERSE! THIS PARA BRAHMAN ONLY TAKES THE NAMES OF BRAHMA, VISHNU AND SIVA! (As referred to in this verse through the words, “HARI VIRANCHICHRETI SAMJNA”). The real meaning, as per the Sanskrit grammar is “As Hari, as Siva and as Brahma” (HARI ITI etc.). The word “Samjna” means “name” — used to denote the nature of the “form” (Swaroopa). It also indicates, that apart from these three “names”, this “ONE PARA BRAHMAN” has many other “names” also! (The word “ITI” (this way) indicates this.)

The highest truth of Brahman has “adopted” (used) the three qualities of Satwa, Rajas and Tamas, in the

creation of the "body" like a potter uses his potter's stick to manufacture "pots". But, due to this continuous "adoption" of these qualities, it looks as though, that Brahman has got these qualities as a "burden" imposed on it! (Upaadhi). In other words, this same ONE BRAHMAN CAME TO BE CALLED AS LORD VISHNU, WITH THE QUALITY OF "SATWA", LORD SIVA WITH THE QUALITY OF "TAMAS" AND AS LORD BRAHMA WITH THE QUALITY OF "RAJAS"! Hence, whichever deity is worshiped, the devotee will attain the goal of the "quality" (Guna) of the particular "deity". Hence, as "Satwa" is the highest quality, it is said, that Lord Vishnu only should be worshipped and served — as said in this verse — "SREYAAMSI TATRA KHALU SATWA TANONRUNNAAMSYUHU".

The devotee attains the nature and form of the deity, whom he serves and worships. In other words, by being devoted to Lord Vishnu, a devotee will attain the "quality" of Lord Vishnu. Likewise, with Lord Siva and Lord Brahma. Our Lord has the capacity not to become different, due to the service and worship of his devotee. But, this service and worship makes the devotee completely different i.e. the servant gets transformed! Hence, a devotee is required to worship that deity, as per his own nature and quality! Due to this, as the quality of "Satwa" is considered as wholesome, it is indeed appropriate to serve and worship Lord Vishnu only. Thus there is no doubt or possibility for the destruction of our own nature — as Lord Vishnu, with the quality of Satwa, will "preserve and protect" our "status and stature" (STHITHI) and not destroy that (i.e. not change it)!

If a devotee worships a particular deity like Vishnu, Siva and Brahma, with the predominant thought that, "I am serving Lord Vishnu of the "Satwa" quality etc." then, there is a possibility of the "changing" (destruction) of one's inherent quality and nature. But, if worship is done without emphasis on the "quality" (Guna) of the deity worshipped, then, he can serve any deity, without the destruction or changing of his own inherent nature! Like a "knower of Brahman" (Brahmajnani) worships with the full realization of "Brahman", being present in everything and everywhere, and this does not change or destroy his own nature! In this way, the attitude, with which a deity is worshipped, the devotee takes or becomes of that particular "attitude" only. The Vedas also declare this (TAM YATHAYATHOPAASATE) BUT A DEVOTEE ATTAINS WELFARE-GIVING, AUSPICIOUS AND HOLY BODY THROUGH THE SERVICE AND WORSHIP OF LORD VISHNU. NOT THROUGH ANY OTHER DEITY! The word "KHALU" (yes, indeed) indicates this. This "affirmation" has been proved, without any other aid or reasoning! (as it does not need it).

In this verse, the word "Tanu" (body — in the word "Satwatanoh") has been used to emphasize the body with the "superimposition" (Upaadhi) of the quality of "Satwa". The word "Nrinaam" is used to indicate, that this "auspicious" result is got by all human beings and those devotees, who do continuous worship and service, are considered as "special and important" "Jeevas", and they get merged with the deities, who have predominantly the quality of Satwa! When their "servantship or worshipful" attitude gets mitigated, then they, attain the liberation of "union" with our Lord,—thus totally ending all the

the three qualities of Satwa, Rajas and Tamas, in the

“superimpositions” on the devotee and the Lord! All of these are interrelated in a beautiful way!

Brahma, Vishnu and Siva – all these three deities are ONE ONLY in their essential divine nature. Even then, due to the “imposition” of their respective “qualities” (Gunas), the “results” arising of their “worship” are seen as “different” to each other. This is indeed a well-kept secret. Hence, the same is explained through an example.

पार्थिवाद्धारुणो धूमस्तस्मादग्निस्त्रयीमयः।

तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्म दर्शनम्॥२४॥

VERSE 24 Meaning: “The “smoke” is better than the piece of wood, which is inanimate and bereft of any brilliance! - as the “smoke” has “movement” (action – Pravruithi). Better and higher than this “smoke” is the Vedic “fire” sanctified by the chanting! – as there are both “action” and “brilliance” in it! In the same way, “Rajas” is higher than “Tamas”, and higher than both is the quality of “Satwa” – like the brilliant “fire”. Through this quality of “Satwa”, a “Jeeva” is able to experience “Brahman”!

श्रीसुबोधिनीः पार्थिवादिति। प्रकाशापेक्षिणो (?) हि तेजो मृग्यते। तत्राऽप्यग्निसाध्येष्वग्निः। स च लोके दारुषु प्रतिष्ठितः। तानि पुनः पृथिवीप्रकृतिकानि। तेषां पूर्वरूपं पृथिवीसम्बन्धः। वृक्षरूपतेति यावत्। तत्र च्छेदनेन शोषेण वा काष्ठता। जलांशेन धूमजनकत्वम्। तेजोऽंशेनाऽग्निजनकत्वमिति। तत्राऽप्यलौकिकाऽऽहवनीयादिदेवतासम्बन्धे वेदप्रतिपाद्यत्वम् तत्र लोके कालान्तराग्नीच्छायां सार्द्रभूसम्बद्धकाष्ठसङ्ग्रहः। तत्पार्थिवशब्देनोक्तम्। तस्मादधूमः शुष्कः। ततोऽपि ज्वलन्नग्निः। ततोऽपि लोकान्तरे प्रकाशार्थं त्रयीमयः। ततः पूर्वं रूपं मृत्पिण्डसमानकाष्ठता। अन्तिममाहवनीय इति। अथवा। जले ह्याधारमात्रत्वं दारु सम्पादयति। धूमः

शोषणम्। पाकमग्निः। एवं घटस्य नानोपकारसम्पादकत्वं तेजस एवोपाधिवैलक्षण्यात्। तथा ब्रह्मणोऽपि तमसा लौकिकभोगसम्पादकत्वम्। रजसा कर्म, सत्त्वेन ज्ञानमिति। यद्ब्रह्मेति पूर्वोक्तरूपतोक्ता यद्ब्रह्म तमः। तस्माद्यद्ब्रह्म रजः। तदुत्तमम्। ततोऽपि सत्त्वम्। तत्तु ज्ञानरूपमेवेति। दर्शनमनुभवः। अदूरविप्रकर्षणैतदुक्तमित्यर्थः। अनेन सोपहितं कार्यमपि विलक्षणं जनयतीत्युक्तम्। पूर्वश्लोके जीवपुरस्सरेण त्रैविध्यं निरूपितम्। अनेन तु ब्रह्मपुरस्सरेणेति विशेषः॥२४॥

अत्र सदाचारं प्रमाणयति।

SRI SUBODHINI: That, which needs “brilliance” seeks “energy” (fire). “Fire” is required for actions where fire (energy) only can fulfill or do them! This fire meets with “wood”, which in turn belongs to the nature of this earth! Wood is made by cutting trees and making them die! The “water” in the “wood” gives rise to “smoke”. If this “wood” had the part of “fire” in it, (or get related to it) then it will give rise to “fire”. Even among the various types of “fires”, the supernatural “fire” is useful in the worship of “Agnihotra” and other Vedic sacrifices. Due to the relationship of “fire” with the celestial deities, this “fire” is sanctified by the Vedas. Even those, who desire to generate fire, gather wood from the wet tree (green). This “wood” is termed in this verse as “Paarthiva”. The “fire” here is termed as “three fold” viz. (1) The fire from wood which does not manifest any smoke i.e. very dry wood. (2) Then the fire, which is generated through this wood and (3) the “fire”, which makes the “other world” brilliant through the “Vedic” sacrifices. In this way the “first form” of fire is from the inanimate “dead” wood, but it’s “end form” is the worshipful fire, in which sacred oblations are offered.

Alternately, there is a “part” of water, in the newly, made “pot”, and this is made through “wood”, which is the “basis” of “fire”. Thus, the “pot” gets related to “wood” in the first instance and then, it is dried up with “smoke” and later, it is burnt by fire! IN THE SAME WAY, BRAHMAN, THROUGH THE QUALITY OF “TAMAS”, BLESSES THE UNIVERSE WITH WORLDLY MATERIAL JOYS AND PLEASURES; THROUGH THE QUALITY OF “RAJAS” CONFERS INSPIRATION TO DO “ACTIONS” AND THROUGH THE QUALITY OF “SATWA” BLESSES WITH “JNANA”! The word “YAD” (which) used here, denotes Brahman as the original “tree”, from which everything has got originated.

Due to the above, “Brahman” seen with the quality of “Tamas” is considered lower than the “Brahman” seen with the quality of “Rajas”. Greater than these two, is the “Brahman” with the quality of “Satwa” – which is of the divine form of “Jnana” (spiritual knowledge), and which enables the devotee to have the actual “Darsan” (experience) of “Brahman”. Thus “Rajas” is higher than “Tamas” (due to the above reason) because, it is “nearer” to “Satwa”, which confers the grace and blessing of “Jnana” – like “smoke” is nearer to “fire”, in comparison to the dry “wood”! THUS, THE CONSIDERATION OF “HIGHER” NATURE IS DEPENDENT ON IT’S NEARNESS TO “JNANA” - whether it is near to the goal of “Jnana” or is it far away! Due to this again, there is difference seen in their “actions” in all of these, due to the ingress of the qualities of Satwa, Rajas and Tamas! – as each of these do “different and separate” actions/tasks!

In the previous verse, the celestial deities of Lord

Brahma and others have been described, as per their "tasks". But here, in a very special way, all these three different deities have been described as the "forms of Brahman" only!

The "evidence" and importance of good conduct and practice of service and worship of our Lord, who is of the divine nature of Satwa, traditionally done from the "Sathyayuga" (aeon of truth) is being described through the next verse.

भेजिरे मुनयोऽथाऽग्रे भगवन्तमधोक्षजम्।

सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह॥२५॥

VERSE 25 Meaning: "In the earlier times, during the period of Sathyayuga (aeon of truth), the sages who had the highest "Jnana" (spiritual knowledge), served and worshipped our Lord Sri Narayana (Sri Krishna) who is ADHOKSHAJA, (i.e. the Lord who is beyond the knowledge of the senses) and who is of the divine form of pure "Satwa"! These sages, due to this, attained the highest results! But, even today, the devotees who follow the path outlined by these sages, attain, in this very life, great auspiciousness (Kalyaan) welfare and the highest bliss (of the "Aatma")."

श्रीसुबोधिनी: भेजिर इति। आत्मार्थं भजनेन भगवन्तमेव भेजिरे इत्यात्मनेपदाद्बहुवचनादाचारदार्ढ्यम्। कर्तृदोषाभावमाह—**मुनय इति।** मननपर्यन्तं पदार्थानुष्ठानेन सत्त्वमुक्तम्। अथेत्यज्ञानदशायां भजनं निवारितम्। मुनयो भूत्वा पश्चाद्भजन्त इत्यर्थः। अग्रे सत्ययुगे। **"पुरा कृतयुगे"** इत्यादिवाक्यात्। ब्रह्मरूपतामलौकिकरूपतां चाऽऽह पदद्वयेन—**भगवन्तमधोक्षजमिति।** उपाधेर्मुख्यताप्रतिपादानार्थं **सत्त्वमिति** सामानाधिकरण्येन प्रतिपादानम्। **विशुद्धमिति** ब्रह्मादिषु विद्यमानसत्त्वनिवृत्तिः। तेषां किं फलं जातमिति जिज्ञासायां, किं तेषां फलं वक्तव्यं, तत्सेवका अपि मुच्यन्त इत्याह—**कल्पन्त इति।** ताननु ये तत्सेवका ये। तन्मार्गवर्तिनो वा। तेऽपि क्षेमाय स्वरूपानन्दाय

कल्पन्त इत्यर्थः। तत्राऽपि इहैव, न भवान्तरे। तस्माच्छीघ्रं शुभफलसाधकत्वात्सत्त्वरूपमेव सेव्यमित्युक्तम्॥२५॥

इदानीं रजस्तमसोरपि सेवकभजनफलानां भेदेन स्वरूपं वक्तुं सत्त्वस्य स्वरूपमनुवदति—**मुमुक्षुव इति**। अथवा। कालस्य प्राधान्यात्सत्ययुगे सत्त्वस्य भजनमस्तु नाम। कथं त्रेतादिषु तद्भजनमित्याशङ्क्याऽऽह—

SRI SUBODHINI: In the olden times, the sages served and worshipped our Lord for the sake of attaining “Aatma” i.e. they served our Lord Sri Krishna only — who is ADHOKSHAJA — the Lord who cannot be understood or known through the knowledge and power of the senses. The word “BHEJIRE” denotes that “many sages” did this service and worship and not “some” only! These sages served the Lord, who is the “Aatma” of everyone. These sages were “blemish free”. This is indicated by the word “MUNAYAHA” (the sages). A “MUNI” (sage) is one who does “contemplation” (Manan) till he attains the “basic nature” of an object. These sages, on contemplating on our Lord, realized His divine nature and got established in pure “Satwa”. Due to this, these sages are called as “MUNI”. In other words, OUR LORD WAS AND IS BEING SERVED AND WORSHIPED BY THE SAGES, WHO ARE FULL OF “SATWA”, AND GIVEN TO CONTEMPLATION.

The word “Atha” (now) used in this verse, indicates that these sages did not serve and worship our Lord, when they were in “ignorance”, but did this service and worship with full knowledge (Jnani) i.e. as “Jnanis” they served and worshipped our Lord, who is ADHOKSAJA! The word “AGRE” (in the beginning, earlier, first) indicates the “first” of the 4 aeons (Yugas) viz. Sathyayuga! — which is also known as “KRITAYUGA”!

With a view to emphasize the divine nature of Brahman, and its supernatural status (Aloukik), here, in this verse, our Lord has been described with two holy names viz. (1) Bhagawan and (2) Adhoksaja. In other words, OUR LORD IS INVESTED WITH THE 6 OPULENCES (SHAD AISWARYAM) AND IS BEYOND THE KNOWLEDGE OF THE "SENSES" (INDRIYAS). The words used here are MOST HOLY VIZ. "BHAGAVANTAM ADHOKSHJAM". As Lord Vishnu is the divine form, with the predominant quality of "Satwa", he is hailed here as "Satwik" (Satwam Visudham). The quality of "Satwa" is present in Lord Brahma and other deities also. Due to this, did these sages worship them too? With a view to remove this doubt, the words "VISUDHAM SATWAM" are used i.e. these sages worshipped and served our Lord only, who is endowed with "pure Satwa", and not Lord Brahma and others, who had "Satwa" mixed up with other qualities.

What is the "result" which a devotee, who worships and serves our Lord with this "pure Satwa" will attain? This is answered by telling, "What can we say, about the immense and auspicious result" which will be attained by the devotees who serve and worship such a pure Stwik Lord Adhokshaja? The devotees, who serve and worship our Lord attain the highest results! BUT THOSE, WHO SERVE THESE DEVOTEES ALSO ATTAIN "LIBERATION" i.e. those who follow the path as outlined by these great sages and devotees will attain the highest auspicious welfare and bliss of their divine self! This "result" is attained by them in this very life itself!; and not in another "life"! Hence, as the auspicious result is available in the quickest possible time and way, a devotee should, in all earnestness, serve and worship our

Lord, who has the divine quality of “pure Satwa” in Him. In this way, this “truth” has been described.

Describing the nature of those, and results thereof, of serving the deities with “Tamas” and “Rajas”, as their predominant qualities, through the next verse, the divine Satwik nature and “Brahman” (Sri Narayana) are being mentioned again. Due to the force of time, it was possible to do worship of the “pure” Satwa endowed Brahman in the Sathyayuga. But in the succeeding “aeons” of Treta, Dwaapara and Kali, how can this sort of service and worship be done? This doubt is answered through the following verse.

मुमुक्षवो घोररूपान् हित्वा भूतपतीन्तथा।

नारायणकलाः शान्ता भजन्ति ह्यनसूयवः॥२६॥

VERSE 26 Meaning: “Those devotees, who are desirous of attaining “liberation”, give up the service and worship of those celestial deities, who are terrible – like Rudra, who is the Lord of Bhoots! They then, without envy, serve and worship the peaceful incarnations of our Lord Sri Narayana, , manifested with the twin qualities of the powers of “Jnana” (knowledge) and “Kriya” (action)!”

श्रीसुबोधिनी: मुमुक्षव इति। सत्त्वस्य फलं मोक्षः। स ज्ञानसाध्यः। ज्ञानं च शान्तान्तःकरणसाध्यम्। भजनीयं च रूपं ध्येयम्। तेन घोररूपध्यानेन चित्तमपि तथा भवति। अतोऽभेदेऽपि सत्त्वमूर्तेरपि घोराणि रूपाणि परित्यज्या। घोररूपांश्च। पूर्वं मोक्षसाधनत्वेन कुलाचारेण श्रद्धया वा प्राप्तं राजसादि भजनं गुणानां स्वरूपज्ञानानन्तरं परित्यज्या। अथ भिन्नक्रमेण। ब्रह्माण्डान्तर्वर्तितात्पुरुषरूपनारायणस्य। कला धर्मावतारा ज्ञानक्रियाशक्तिरूपाः। मत्स्याद्यवतारान् रामादिरूपं वा रूपान्तरेषु दुष्टबुद्धिरहिता भजन्त इत्यर्थः। नेदं भक्तिमार्गभजनम्। किन्तु जीवानां स्वपुरुषार्थसिद्धये धर्ममार्गेण। तथा

सति सर्वथा निःसन्दिग्धमेव भजन्ते न नृसिंहादिरूपम्। भक्तिमार्गे तु विषयस्य प्राधान्यात्प्रयोजनस्य दुर्बलत्वात्सर्वाण्येव रूपाणि भजनीयानि॥२६॥

रूपान्तरे भजनसामग्र्याः स्वरूपमाह—

SRI SUBODHINI: the “result” of “pure” Satwa quality is “liberation” (Moksha). This “liberation” is caused by “Jnana” (knowledge). This “Jnana” in turn, is caused by the peaceful inner mind! A devotee is expected to do meditation only on that divine deity, whose worship is being done by him. Following this, if a devotee meditates on a “terrible” form, his mind will also become “agitated” (not peaceful) and “terrible”! Hence, despite being essentially not different or separate, a devotee should avoid to serve and worship the “terrible” forms. It is possible, that there are devotees who, following the family traditional ways, and with a view to attain “liberation”, worship the “Tamasik” and “Rajasik” deities. They will certainly attain the “Jnana” of the divine natures of these deities. They then, will give up the worship of these deities and will serve and worship the incarnations of both “Jnana” power and “action” power (Jnanasakthi and Kriyasakthi) of our Lord Sri Narayana, who is the primordial Purusha, indwelling this entire Universe (Brahmaanda) — like our Lord’s incarnation as the “fish” (Matsya) — which is a manifestation of His power of Jnana — and Lord Sri Raamachandra — which is a manifestation of our Lord’s power of action! These devotees should serve and worship such of our Lord’s manifestations, without seeing any “blemish” (Doshan) in any other manifestation of our Lord! But this sort of service and worship is not in full and total accordance with the path of Bhakthi or devotion. Usually such worship is done, to attain the fulfillment of some

“result or benefit” as per the scriptural ways prescribed (Dharmik). Only those deities, who are “peaceful” are worshipped. BUT IT IS TRUE TO SAY OF SRI NARAYANA THAT ALL HIS MANIFESTATIONS SHOULD BE WORSHIPPED, WITHOUT ANY MOTIVE OR DESIRE – I.E. WORSHIP AND SERVICE SHOULD BE DONE ONLY TO ATTAIN BHAKTHI AND LOVE! AS, IN THIS PATH OF BHAKTHI, WORSHIP AND SERVICE DONE WITH A MOTIVE OR DESIRE IS CONSIDERED AS “LOWER” (GAUNI). It is therefore better to worship one divine form of our Lord, as being the united divine form of all other deities and their forms!

Now, a description is being done on the ways and “goals” for the devotees of the “Rajas” and “Tamas” types.

रजस्तमः प्रकृतयः समशीलान्भजन्ति वै।

पितृभूतप्रजेशादीञ्छ्रूयैश्वर्यप्रजेप्सवः॥२७॥

VERSE 27 Meaning: “The devotees who are “Rajasik” and “Tamasik” in nature, with a view to attain wealth, opulence and progeny worship the ancestors, Bhoots, Prajesa (Lord Brahma) etc. who also have the same nature as theirs’!”

श्रीसुबोधिनीः रज इति। शरीरगुणस्वभावभेदेन गुणास्त्रिविधाः। तत्र स्वाभाविका अनुल्लङ्घनीयाः। शरीररूपा मौढ्यदशायामेव बलिष्ठाः। धर्मरूपास्तु सङ्गशास्त्रैर्वर्धन्ते क्षीयन्ते च। तत्र ये विवेकिनोऽपि सच्छास्त्रं सत्सङ्गं ज्ञात्वाऽपि स्वभावतो राजसास्तामसाश्च तादृशानेव भजन्ते। भजनं हि सख्यपर्यवसायि। तच्च समानरूप एव भवतीति समानशीलानेव भजन्त इति निश्चयार्थः। तयोः परिकरोऽपि तादृश इति ज्ञापयितुं पितरो भूतानि प्रजाश्च तेषामीशाः कालशिवब्रह्मरूपास्ते आदिभूता येषां तान् क्षुद्रदेवान्भजन्ते। तत्र श्राद्धादिना

पितृभजने शक्तिभजने न धनप्राप्तिः फलम्। ईश्वरभजने त्वैश्वर्यप्राप्तिः।
प्रजेशभजने प्रजायाः। तत्राऽपीप्सितैव प्राप्तिस्तु दुर्लभा। दातृणां तामसत्वात्॥२७॥

एवं सत्त्वमूर्तौ भजनं सोपपत्तिकमुपपाद्य तत्रैव सर्वप्रमाणानां साधनानां
च तत्रैव परिसमाप्तिरित्याह—वासुदेवपरा वेदा इति श्लोकद्वयेन—

SRI SUBODHINI: Due to the differences in bodies, qualities and nature, the behavior or quality being manifested by the persons (human) are of three kinds. No one can conquer this natural and inherent qualities in them or cross over it (break it). The quality of the “form” pertaining to the “body” gets strong, when one is in a “mad or foolish” state! The “quality” of one’s outlook (behavior — conduct) either gets increased or declined through one’s “association”, or through the hearing of scriptures. Among these, those persons, who have the power of “discrimination” (Viveka i.e. the ability to decide, what is right and what is wrong) understand the glory of associating themselves with devotees of our Lord and the true divine scriptures. Despite this, they worship only those deities, as per their own inherent qualities of “Rajas” or “Tamas” (i.e. their respective deities). This is caused by the fact that usually, one worships only those, who also exhibit or have the same nature! (SAMAANASEELA VYASANESHU SAKHYAM). In this way, the “Rajasik” persons worship the “Rajasik” deities and likewise do the “Tamasik” devotees also. This applies to their followers also. That is why, with a view to prove this, reference has been made to the ancestors, Bhoots, Prajesa etc. and their “masters” (Swāmi) such as Lord Brahma and Lord Siva — representing the factor of time (Kaala)!

Through the performance of “Sraadha” (for the ancestors) ceremony, the ancestors are pleased. Along

with this, through the worship of “Shakthi”, a person attains “wealth” as the result for these actions. by worshipping Lord Siva, who is the “Swāmi” of the Bhoots, a person attains “opulence” (Aishwaryam). The person, who serves and worships “Prajesa” (Lord Brahma), attains the result of “progeny”. Even here, it is very difficult to attain the “desired” result, as the “giver” of these “results” is usually “Tamasik” in nature.

In this way, after explaining the glory of worshipping our Lord, who is of the divine form of “Satwa”, it is said, that all “evidences and spiritual practices” (“Pramaana” and “Saadhana”) find their goal, in our Lord only! i.e. to attain Him only! Sri Narayana is the goal of all evidences and all kinds and types of spiritual practices. This “highest truth” is being explained through the following 2 verses.

वासुदेवपरा वेदा वासुदेवपरा मखाः।

वासुदेवपरा योगा वासुदेवपराः क्रियाः॥२८॥

वासुदेवपरं ज्ञानं वासुदेवपरं तपः।

वासुदेवपरो धर्मो वासुदेवपरा गतिः॥२९॥

VERSES 28 and 29 Meaning: “The Vedas, the meanings of these Vedas (the final goal of the Vedas), all sacrifices, all kinds of Yogic practices, purifying actions like taking bath etc. Jnana, penance, right conduct, the heaven, all duties and the final goal for all — all these are for the sake of our Lord Vaasudeva (Sri Narayana — Sri Krishna) and for attaining, serving and worshipping Him!”

श्रीसुबोधिनीः प्रथमाधिकारे सर्वगुणमयमिति ज्ञानं मुख्यम्। युक्तेः प्राधान्यात्। अतः सत्त्वपरत्वं सर्वेषामिति। तत्र वेदः सात्त्विकं प्रमाणम्।

यज्ञाश्च सात्त्विकाः। योगाः स्नानादिकक्रियाश्च। ज्ञानं तप आचारः स्वर्गश्च सात्त्विकः। अन्यप्राधान्यप्रतिपादकानि तु शास्त्राणि न प्रमाणानि। किन्तु राजसानि तामसानि। एवं साधनान्यपि। एवं सर्वसात्त्विकभावः। कर्तव्य इति प्रथमाधिकारः। एत एव मध्यमाधिकारे अन्यथा वक्तव्याः। उत्तमाधिकारे च। सर्वेषामेषां चाऽन्तःकरणशोधकत्वात्सत्त्वपरत्वम्। सुखफलत्वञ्च। सुखस्य सात्त्विकत्वाच्छ्रुद्धान्तःकरणे स्फुरितब्रह्मानन्दस्याऽपि सात्त्विकत्वम्। सर्वाणि पञ्च शास्त्राणि श्रुति-साङ्ख्ययोग-पशुपति-वैष्णवाख्यानि मुख्यानि। अङ्गभूतं च धर्मशास्त्रं सर्वेषाम्। तत्रेदं वैष्णवं शास्त्रम्। पशुपतिमतं तु रमतोन्यासेनोक्तमपेक्षितरूपेण प्रमाणं, न तु सर्वथा तत्र यावदन्येषां त्रयाणां धर्मशास्त्रस्य च नैकवाक्यता तावन्न वैष्णवशास्त्रस्य दाढर्यमित्येकवाक्यता निरूप्यते। तत्र प्रथमं वेदः। वेदार्थो यज्ञश्च। तथा योगशास्त्रम्। यमादयश्च। तथा साङ्ख्यम्। तदुक्तं परम साधनं तपश्च। धर्मशास्त्रं तदुक्तोच्चगतिश्च। तदेतत्सर्वं वासुदेवपरमित्यर्थः॥२८,२९॥

एवं सोपपत्तिकं फलसाधनस्वरूपं निर्णीतम्। तृतीयं कृष्णावतारप्रयोजनप्रश्नं प्रथमाधिकारादवतारतुल्यत्वेनाऽत्राऽनुक्त्वा पश्चादवतारेष्वेव कथयिष्यति। ततश्चतुर्थः प्रश्नः—“तस्य कर्माण्युदारणी” इति तत्रोत्तरमाह स एवेदमिति पञ्चभिः—

SRI SUBODHINI: Only the quality of “Satwa” is free of all types of “blemish”. This sort of “knowledge” is very important and confers “authority” to serve and worship our Lord. All evidences and spiritual practices are all governed by this quality of “Satwa”! Vedas are considered as “evidence” of a “Satwik” nature. Likewise the Vedic “sacrifices” too! Yogic practices, actions such as bathing, Jnana, penance, righteous conduct and the heavens are also “Satwik”. Hence, all other scriptures who describe evidences and spiritual practices of a “Rajasik” and “Tamasik” nature are not considered as the “real” evidence! — as these as “Rajasik” and “Tamasik”! This consideration applies to “spiritual practices” also i.e.

both "Rajasik" and "Tamasik" spiritual practices are not considered as "true" and "right" evidence for spiritual practices (Saadhana). HENCE, AT ALL TIMES AND SITUATIONS, A TRUE DEVOTEE OF OUR LORD SHOULD NURTURE AND FOLLOW A "SATWIK" ATTITUDE AND CONDUCT! AND THIS IS THE FIRST "AUTHORITY" (DUTY) OF ALL DEVOTEES! The purport of this analysis is, that whatever action is being done viz. of the Vedas, sacrifices, Yogic practices, penance etc. — all of them must be "Satwik" by nature! The persons, who have the "best" and the "middle" type of authority (i.e. the first two categories) have been described in the above ways albeit in a different manner! The purport is, that the aforesaid Vedas, sacrifices, Yogic practices, penance, Jnana and purifying actions, such as bathing (in holy places) etc. purify the "inner mind" and blesses the devotee with the result of happiness. Hence it is said, that these "practices" are permeated with the quality of "Satwa". "Happiness" (Sukham) is Satwik and due to this, the bliss of Brahman which gets risen and inspired in a "pure" mind is also "Satwik". The Vedas, Sankhya system, Yoga, Pasupati system and the Sri Vaishnava system are the 5 important scriptural systems (Sastras). The rules of conduct as described in the "Dharmasastras" are part and division of these 5 important scriptures.

Our Sri Bhagavatam is the highest scripture of the Sri Vaishnava system. The "Pasupati" scripture speaks of another "system" (Matam). Hence, one should grasp only, from this system, that much, which is useful for one's spiritual journey. Unless the Vedas, Sankhya system, Yoga and the Dharmasastras speak "one language or meaning", a devotee does not get determined faith

in the Vaishnava system. Hence, here in this verse, the Vedās, the Sankhya system, Yoga and the Dharmasastās are said to be having “one idea or goal” — of our Lord! Firstly the Vedas, and it’s main “meaning” of sacrifices (Yagna), the Yogic Sastra (like the practices of “Yama” and Niyama”), the “penance” as described in the Sankhya Sastra and the “best” goals as described in the Dharmasastās — all these have been now described as having only one main purport viz. our Lord Vaasudeva! They are all fully and totally devoted to our Lord Sri Vaasudeva!

In this way, the following have been clearly explained up to now viz. (1) The auspicious “result” of actually getting the “Darsan of our Lord, (2) the love for listening to our Lord’s “Leelas” and stories, (3) the ways and means, (Saadhan) which will enable a devotee to attain the “grace” (Prasaad) of our Lord, (4) their nature and form.

Sage Sounaka had asked some questions in the first chapter. Through the third question, he had asked the purpose and goal of our Lord’s incarnation as Sri Krishna. But both Sri Soota and the sages like Sounaka had the thought, that our Lord’s manifestations as Sri Krishna was only like our Lord’s other incarnations! Hence, no discussion took place. Now, on our Lord’s incarnation as Sri Krishna, and in the third chapter, Sri Soota will speak of other “incarnations”, and also the “purport” of these other “incarnations”. Afterwards, through the 4th question, Sounaka had asked for the description of the noble Leelas and stories of our Lord Sri Krishna. This question is answered, through the following 5 verses.

स एवेदं ससर्जाऽग्रे भगवानात्ममायया।

सदसद्रूपया चाऽसौ गुणमय्याऽगुणो विभुः॥३०॥

VERSE 30 Meaning: “This “beyond-the-three-Gunas” (Nirguna) Lord, who is omnipotent, originated this creation, in the first instance, through His all encompassing Māya power, beings and forms of lower and higher categories, with endless forms based on the three qualities.”

श्रीसुबोधिनी: सृष्टिप्रवेशनानात्वभोगरक्षारूपाः पञ्च लीलाः क्रमेण पञ्चभिः प्रतिपाद्याः सगुणनिर्गुणयोर्भेदाभावाय। स एवेति सृष्टित्वगुणादेव। गुणत्रयेणाऽपि सृष्टो रजोमिश्रितेन। तमोमिश्रितेन त्रयेणाऽपि संहारः। तथा सत्त्वमिश्रितेन पालनमिति। शुद्धास्त्वधिष्ठातृदेवताशरीररूपाः। इदं जगत्। दृश्यस्य सर्वस्याऽपि जगतः कार्यत्वम्। नत्वाकाशादेर्नित्यतेति। अग्रे प्रथमम्। “एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च। खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी” ति श्रुत्या साक्षात्सर्वकरणं प्रथमा सृष्टिः अन्येऽपि सृष्टिभेदाः सन्ति। ते निबन्धे निरूपिताः। भगवानिति वैष्णवशास्त्र एवेयं प्रथमा सृष्टिः। वैदिके तु स्वधर्मस्वशक्तिकालकर्मस्वभावानां सृष्टिः प्रथमा। अतोऽनन्तगुणपूर्ण एव भगवान् स्वस्य मायया शक्त्या सर्वभवनसामर्थ्यरूपया इदमात्मभूतं जगत्सृष्टवान्। मायायाः स्वरूपमाह—सदसद्रूपयेति। सा ह्युच्चनीचसर्वप्रतिकृतिरूपा। तस्यामात्मानं संयोज्य प्रकटीकुर्वन् जगद्रूपेण जायते। एवं सति सुगमा सृष्टिर्भवति। सुवर्णकाराणां प्रतिमादिनिर्माणवत्। सा हि भगवन्निकटे तिष्ठति। निद्राऽपि शक्तिः। सा जीवं भगवत्समीपे नयति। तत्र मायापर्यन्तं गमने स्वप्नः। भगवत्पर्यन्तं, गमने सुषुप्तिः। पुनश्च सा यथास्थानमानयति। विद्या तु भगवत्समीपमेव नयति नाऽऽनयति। एवमनन्ताः शक्तयो भगवतः। वेदे तु मायासाधनराहित्येनैव स्वत एवाऽऽत्मानं जगद्रूपं करोतीत्युच्यते। घटितपूरणपात्रभेदवद्वैदिकपौराणिकजगतोर्भेदः। व्यलीकपक्षस्तु न प्रामाणिकः। चकारादन्येऽपि सृष्टिप्रकराः सूच्यन्ते। असाविति भगवद्धर्मनिरूपणेन हृदये स्फुरितं भगवन्तं बहिः पश्यन्निवाऽङ्गुल्या निर्दिशति। स्वस्याऽनन्तगुणस्य स्पर्शनं तादृशाकृतिरूपा गुणमयी भवति।

तेषामुत्तममध्यमनिकृष्टभेदेन त्रिराशित्वात्सत्त्वरजस्तमोगुणवाच्यता। अस्याः पुनः स्पर्शं न भगवति गुणाकृतित्वम्। अतः अगुणः प्राकृतगुणरहितः। कथं स्वसम्बन्धेनैव मायाया गुणवत्त्वम्। कथं वा मायायां प्रविष्टोऽपि जगद्रूपेण जातोऽप्यगुणः? तत्राऽऽह—विभुरिति। सर्वसमर्थ इत्यर्थः॥३०॥

एवं सद्रूपेण जडसृष्टिमुक्त्वा, आनन्दरूपेणाऽन्तर्यामिसृष्टिमाह—

SRI SUBODHINI: Out of these 5 verses, in this verse, the “Leela” of our Lord’s creation is explained. In the next verse (31) His “Leela of entry” (into this creation) is explained. In the next verse (32) the “Leela” of our Lord becoming the “many” is explained. In the 33rd verse, our Lord’s “Bhoga Leela” is being explained (i.e. He is the enjoyer of His own creation). In the next verse (34th) our Lord’s “Leela” as the “Protector” (Rakshanam) is being explained. THERE IS NO DIFFERENE BETWEEN “SAGUNA” (WITH GUNAS OR ATTIBUTES) AND “NIRGUNA” (WITHOUT GUNAS OR ATTRIBUTES). With a view to describe this vital point, successively, through 5 verses, our Lord’s 5 Leelas have been described.

CREATION TAKES PLACE ONLY FROM OUR LORD, WHO IS “NIRGUNA” (BEYOND THE QUALITIES). Why? It is said, that in the first instance, “Gunas” (qualities) are said to be created from “Nirguna”! Creation is done, through the aid of the three “Gunas” with predominant “Rajas” (Satwa, Rajas and Tamas). The destruction of the Universe is done through these three qualities with “Tamas” being predominant. The “protection” of this Universe is done by the three Gunas with “Satwa” being predominant.

The presiding deities of these “Gunas” are respec-

tively Brahma, Siva and Vishnu, embodying the Rajas, Tamas and Satwa qualities.

This entire "seeable" Universe is the "task" (Kaaryam). Even space etc. are also "originated" only. Hence, all of these are not permanent. What is referred to in this verse is the "first and initial" creation (Agre). From our Lord, various things such as "Praana" (vital air), mind, all senses, space, wind, fire, water and the earth, which uphold this Universe get originated during the "first creation". Creation then takes very many different forms, and these divisions have been described in the treatise "Tatwaartha — deepa — Nibandha". Only in the Vaishnava scriptures, this "first" creation has been explained. IT IS SAID, THAT THE CAUSE OF THIS CREATION IS THE MĀYA POWR OF OUR LORD!

In the Vedas however, it has been said, that the "first" creation consisted of our Lord's own virtues, power, time, actions, attitudes (natures) etc. Hence, it is our Lord only who has limitless qualities, using this all-encompassing Māya power created this Universe, out of His own "Aatma"!

This Māyik power of our Lord has manifested itself in this vast variety of beings and forms, of both lower and higher nature. This is the real nature of "Māya's" form. Our Lord has joined Himself with this "Māya" and made it into His basis. He then manifested Himself and has made Himself into this Universe. Like a goldsmith pours gold into a mould and very easily creates various types of gold idols etc., our Lord used His own power of "Maya" as a "mould", into which lower and higher materials are put by our Lord and the final product is made by Him! In this way, the Lord

has created this Universe, in a very easy way! Maya is the form of all that is higher and lower! This various forms represent the nature of Maya. **THIS MAYA POWER ALWAYS REMAINS NEAR OUR LORD ONLY!** Sleep also is a power of our Lord and in "deep sleep", the "Jeeva" is carried very near to our Lord. This Jeeva remains in "dreams" and in "deep sleep" due to, respectively, the powers of our Lord viz. Maya and sleep! This same "sleep" brings back the "Jeeva", from our Lord to his usual self. The power of spiritual knowledge (Vidhya Sakthi) also takes the "Jeeva" to our Lord, but does not bring back the "Jeeva" to his previous ignorant self — like the power of "sleep" does! In this way, our Lord has countless powers in Him.

As per the Vedas, it is said, that our Lord creates this Universe, from Himself and by Himself without any dependence on "Maya". Hence, there is some difference in the way this Universe is created between the views of the Vedas and the Puranaas. **BUT, BOTH THESE VIEWS REPRESENT OUR LORD ONLY!**

"THE UNIVERSE IS AN ILLUSION" (MITHYA) — this opinion is not supported by "evidence". The syllable "Cha" (and) used in this verse denotes, that there are very many other types and kinds of creation. The word "Asow" (this) denotes the "seen" Universe. It appears here, that through the very devoted description of the nature of our Lord, there was the "actual Darsan" of the Lord Himself! In this way, Sri Soota seems to point out to our Lord's divine presence! Due to the touch of the Lord, who has countless virtues, His Mayik power also becomes like the Lord's "form" and "virtues". Through the divisions of these "qualities" (Gunas) as higher, middle and lower natures, this "Maya" power

of our Lord is hailed, as with "Satwa", "Rajas" and "Tamas" qualities. Our Lord's "quality" or "form" are not attained through the touch of Maya power. This very important truth is indicated by the use of the word "Agunaha" (without any "Gunas" = qualities). OUR LORD DOES NOT HAVE ANY OF THESE QUALITIES OF NATURE (PRAKRUTI). NEITHER IS HE WITH HIS AUSPICIOUS QUALITIES (SAGUNA) BECAUSE OF THE "TOUCH" OF THIS MAYA POWER!

A doubt arises here. Through the touch of our Lord, Maya has become affected with the three "qualities" (Gunas). But our Lord has now entered into this realm of Maya, and has also become the form of this Universe! How can our Lord continue to remain as "being beyond the three qualities" (Nirguna), in spite of both of these actions? How can this be? The answer is given for this by telling that OUR LORD IS VIBHU — ALL CAPABLE AND OMNIPOTENT! IN SPITE OF OUR LORD MAKING HIS MAYA POWER GETTING AFFECTED WITH THE THREE QUALITIES, HE, HIMSELF IS ABLE TO REMAIN "BEYOND THE QUALITIES" (NIRGUNA).

In this way, after describing the origination of this "gross" Universe, from the "truthful" nature of our Lord, now the description of the creation of the "indwelling Lord" (Antaryaami) from our Lord's blissful divine form is being done—

तथा विलसितेष्वेषु गुणेषु गुणवानिव।

अन्तः प्रविष्ट आभाति विज्ञानेन विजृम्भितः॥३१॥

VERSE 31 Meaning: "Through the power of Maya of our Lord, every being attained a "form" in an

astonishingly brilliant way, as the celestial beings, humans etc. Our Lord then has entered as the indwelling Lord in the body made by the 5 primordial elements and the qualities. Our Lord then illumines the entire Universe by being the Lord in the heart. Our Lord also shows Himself, now, as though, He is invested with all the "qualities" (Gunas). Our Lord by Himself, being omniscient, through His "indweller" form, has entered into the "Jeeva" and inspires the "Jeeva" in each and every type of his actions! He also inspires the origination of the various types of knowledge, in all these "Jeevas". In this way, our Lord, as the indwelling Lord, illumines and get illuminated, at all places, through His special knowledge."

श्रीसुबोधिनी: तयेति। तया मायया। आकारसमर्पणेन विलसितेषु चित्रितेषु देवादिदेहेषु। भूतेषु च। गुणेषु येषु परिदृश्यमानेषु गुणवानिव। तेषां तेषां तत्र तत्रैव प्रवर्तनात्। खदिराङ्गाररक्तिमेव अन्तः प्रविष्टः स एवाऽऽभाति, अयोगोलकनिविष्टाग्निवद्बुद्धिरपि स्फुरति। आ समन्ताद्भाति। चिज्जडांशयोर्ज्ञानशक्तितिरोभावोऽस्ति। तद्वदत्राऽपि भविष्यतीत्याशङ्क्याऽऽह—
विज्ञानेन विजृम्भित इति। अत्राऽन्तर्यामिणः सर्वज्ञस्य जीवं सर्वत्र प्रेरयतस्तद्विधज्ञानवतः कार्यावेशेन स्फुरणमिव विजृम्भा। तद्वानित्यर्थः॥३१॥

एवमन्तर्यामिभावं निरूप्य जीवभावं निरूपयन्नातात्वलीलामाह—

SRI SUBODHINI: This Maya power of our Lord creates the various "forms" as an act of "offering" to our Lord and our Lord has entered into all of these as the "indweller" (Antaryaami). It appears as though our Lord has entered with qualities of Maya and the 5 elements and He Himself looks as being invested with all these qualities! In reality our Lord has no "quality" of this nature (Prakruti) in Him! — as these "qualities" are created by Maya as per the situation (place) and

circumstances. In the ordinary “Jeevas”, our Lord, who has entered as the “indweller”, like the embers of fire with it’s reddish colour shows Himself only, with very little “brilliance” (Prakasa). But in the exalted and the glorious “Jeevas” (beings), He is brilliant like “an iron ball of fire” (Ayogolakam) and this very same Lord, as “Antaryaami” (indweller) shines and inspires the “outside” also! In fact this brilliance is seen on all the four sides too! The “conscious” Jeeva and the unconscious “gross” — both appear to have lost the power of knowledge (Jnana Shakthi) of our Lord. In the same way, one may conclude that our indwelling Lord also would have lost His power of knowledge! This doubt is removed by telling, that THE INDWELLING LORD IS ILLUMINED THROUGH SPECIAL KNOWLEDGE (VIJNANA). Our Lord is invested with various types of Jnana, with a view to inspire all the “Jeevas” at all times and everywhere. By ingressing Himself as “inspirer” in each and every type of “actions”, he also illumines the “Jeeva” with the necessary “Jnana” (knowledge). IN OTHER WORDS, OUR LORD, AS THE INDWELLER IS FULL OF JNANA — OMNISCIENT! IT IS HE, WHO INSPIRES EACH OF THE BEINGS IN DIFFERENT TYPES OF THEIR ACTIONS — HE IS BOTH THE INSPIRER AND CONTROLLER TOO!

In this way, after describing the entry of our Lord into every “Jeeva” and the Universe, as the “indweller Lord” (Antaryaami), while describing the nature of the “Jeeva” (individual soul or being), a description of our Lord’s multifarious and varied “Leelas” is done. In other words, IT IS SAID, THAT OUR LORD, THOUGH BEING ONE ASSUMES VARIED FORMS - through the following verse.

यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु।

नानेव भाति विश्वाऽऽत्मा भूतेषु च तथा पुमान्॥३२॥

VERSE 32 Meaning: “The “fire” which is hidden in all kinds of wood, (it’s originating place,) shows itself as “many”, when it manifests itself in these pieces of “wood”! In the same way, our Lord only who is the “Aatma” of the Universe, has entered into all these materials, as the “Jeeva” (individual soul) — materials having been made through the 5 primordial elements! — and appears Himself as the many (i.e. ONE LORD HAS BECOME, NOT ONLY THIS ENTIRE UNIVERSE, BUT ALSO HAS BECOME ALL THE THINGS IN IT).”

श्रीसुबोधिनी: यथेति। “अवस्थितेरिति काशकृत्स्न” इतिवत्केनचिद्रूपेणाऽवस्थितो भगवानेव जीव इति तद्रूपमुच्यते। दारुषु यथा वह्निस्तथा भूतभौतिकेषु जीवः। स चैकः। उपाधिव्यतिरेकेण स्वतो वैलक्षण्याभावात्। यथा मथनव्यतिरेकेण काष्ठेष्वग्निर्न प्रतीयते तथा योगव्यतिरेकेणाऽन्तःकरणे जीवः। यथा करचरणाद्यवयवः शरीरेभ्यो न भिद्यन्ते, तथा महाकाष्ठे सर्वत्रैक एव विद्यमानो मथनस्थानेषूद्गच्छति। तथा प्रतीयते च भेदः। स च न प्रामाणिकः। महाकाष्ठ एकस्यैव वह्नेः सिद्धत्वात्। तथा काष्ठबहुत्वेऽप्यनुमन्तव्यम्। एवं सर्वेषु देहेषु सर्वेषु भूतेषु च तिरोहितः समवस्थितः स जीव इति हिशब्दार्थः। किञ्च। यत्र हि आविर्भवति तत्र तिष्ठतीति निश्चितम्। योगेन ज्ञानेन वाऽयं सर्वत्र आविर्भवति। अतस्तानि भूतानि योनिरूपाणि। तेष्वेक एव वह्निर्नाना प्रतीयत इत्यर्थः। किञ्च। विश्वाऽऽत्मा चाऽयम्। विश्वस्यैकमेव हि स्वरूपम्। एकवचनप्रयोगात्। तस्याऽऽत्मा कथमनेको भवेत्। उपाधिभेदाद्भेद इव प्रतीयते। चकाराद्धौतिकेषु। किञ्च। पुमानयम्। ब्रह्माण्डविग्रहः स्वराट् पुरुष एक एव सर्वत्र ब्रह्माण्डे। तस्य चाऽवयवभूतानि मध्यस्थानि भूतानि भौतिकानि च। तेषां भेदप्रतीतावपि पुरुषो न भिद्यते। यथा करचरणादिषु नानाभेदप्रतीतावपि नाऽधिष्ठातुर्भेदः।

are created by Maya as per the situation (place) and

तथा सर्वत्र ब्रह्माण्डे पुरुषस्येत्येक एव सर्वत्र गुप्तो नानेव प्रतीयमानो जीव इत्युक्तं भवति॥३२॥

तद्रूपेणैव भोगलीलेत्याह—

SRI SUBODHINI: In the “Brahmasutra” (1-4-22) this same thought has been expressed by the teacher Kasakrisna (AVASTHITERITIKASA KRUSNAHA). As per this thought, it is said, that THE JEEVA, WHICH WE SEE IN ANY FORM IS OUR LORD ONLY! I.E. THE FORM OF OUR LORD IS THE “JEEVA” OR “JEEVA” IS THE FORM OF OUR LORD! Like there is “fire” hidden in the “wood”, in the same way, in the 5 primordial elements and in the materials/objects made from them, our Lord, who is the “Aatma” of this Universe, is present as the “Jeeva”! THIS LORD OF THE UNIVERSE IS ONE (YEKAM) ONLY! A “Jeeva” without the “burden” of “Prakruti — Maya” is not different from our Lord. Only through the “burden” of having different types of bodies, the “Jeeva” shows itself to be different from our Lord! Like, the hidden force of “fire” does not manifest itself without “churning” of the wood, in the same way, without the process of “Yoga”, the manifestation of the “Jeeva” (Aatma) does not take place in the inner mind! Like our limbs viz. hands, feet etc. are not separate from our “body” in the same way, in the “wood” fire is present — nay, in every type of wood “fire” is present — But this “fire” gets manifested only when in a particular place (wood), the “churning” is done! In the same way, THE JEEVA IS NOT SEPARATE FROM OUR LORD, AS HE IS IN REALITY ONLY A “PART” (AMSA) OF OUR LORD! Even then, it appears, as though, there is a difference and division. But this is only an “appearance”

and not real! Like in a “huge tree” there is only one hidden “fire”, and the very same “fire” is present in all kinds of small and big pieces of “wood” — in the same way, the “Jeevas” are also like this only. One Lord as the Universal Aatma is present as the “Jeeva” in each place or body — like the one and only hidden “fire” is present in each and every type of “wood”. (or the tree)

In this way, the “Jeeva” (Aatma) is present in everybody, and in the 5 primordial elements, in a hidden way — as if it has disappeared — but in equal and similar measure! The syllable “Hi” (yes, indeed) gives this “emphatic” meaning! By giving the example of the “wood”, we realize that this “fire” is seen as brilliant and manifested only in that piece of wood, where it has got manifested (or “lit” through churning). Through the disappearance of the factor of “consciousness”, in the “gross” form, there is the absence of manifestation of brilliance in the Jeeva. This “Jeeva”, through “Jnana” or “Yoga” can get manifested in all conscious and unconscious persons/materials. Hence, like the piece of “wood” is the originating place of “fire”, in the same way, the originating place for the “Jeeva” is these 5 primordial elements, wherein, like the “Fire” in every type of wood, only one “Jeeva” (Aatma) is being “seen” as though it is different from each other! **THIS “JEEVA” IS THE LORD OF THE UNIVERSE — THE “AATMA” OF THIS UNIVERSE — (VISWAATMA).** In this way, our Lord’s holy name has been used only in the singular way! (Being ONE only). Why? Because **HOW CAN ONE AND ONLY “AATMA” OF THIS UNIVERSE BECOME THE MANY?** Because of the “superimposition” (Upaadhi of Maya) the Lord appears as different and many!

The syllable “Cha” (and) used in the word “Bhooteshucha” (in the primordial elements) indicated the meaning, that in all the different “bodies” made by these 5 primordial elements also, this “Jeeva” appears to be different and separate! THIS JEEVA IS PURUSHA (PRIMORDIAL PERSON). In other words, in this vast many number of Universes (Brahmaandam) HE IS THE IDOL OF THIS VAST UNIVERSE, WHO IS ONE ONLY, AND HE IS THE “PURUSHA”, (LORD) WHO IS SEEN AS BRILLIANT AND ILLUMINATED BY HIMSELF! — SWARAAT — BY HIMSELF!

These 5 primordial elements and all the materials/objects made from these are all “limbe” of this “Brahmaandam”! All these materials/objects are seen different from each other. But this ONE PURUSHA (OUR LORD) IS NOT MANY! HE IS ONE ONLY! LIKE, THERE IS NO DIVISION IN THE “JEEVA” PRESENT IN EACH BODY, THOUGH, WE SEE DIFFERENCES IN NATURE AND FUNCTION OF HANDS, FEET ETC.! In the same way, in this entire Universe, there is no difference in the nature of our Lord who is the Universal Purusha — Viraat Purusha! Our Lord is hidden inside this vast Universe, as the “Aatma of this Universe” (Vishwaatma) and it is HE WHO HAS MANIFESTED HIMSELF IN ALL THESE ENDLESS FORMS AND NAMES — APPEARS TO BE SO — AND IN ALL THESE “FORMS”, HE IS CALLED AS THE “JEEVA”!

The same “Viswaatma” (Aatma of the Universe) — Lord of the Universe — SRI NARAYANA — SRI KRISHNA — through His “form” as the “Jeeva”, He is the one who really enjoys His creation as His “Leela”! — As per the following verse.

असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः।

स्वनिर्मितेषु निर्विष्टो भुङ्क्ते भूतेषु तद्गुणान्॥३३॥

VERSE 33 Meaning: “This Lord and Aatma of this Universe (Viswaatma) with His “part” has created the 5 primordial elements, and the senses, through His subtle powers, along with the inner mind. Then, He has entered into this creation, as the vary varied many forms like the celestials, species and beings of the other world, humans etc., He is the One who is enjoying the Universe, through their “qualities”!”

श्रीसुबोधिनी: असाविति। चतुर्विधा हि सदंशसृष्टिः। अन्तःकरणमिन्द्रियाणि तन्मात्राणि भूतानि चेति। तानि त्रिगुणात्मकानि। गुणमयत्वकथनात्स्वांशरूपता निरूपिता। तैर्निर्मितेषु देवतिर्यङ्न्नादिषु भूतेषु नितरां विष्टः अनध्यासे स्थितो भुङ्क्ते विषयानात्मसात्करोति। भोगमुत्तरत्र स्पष्टीकरिष्यामः। एतावता भोगसृष्टिभेद उक्तो भवति। साक्षात्सृष्टेः पूर्णनिरूपणात् मायाकरणकत्वाच्चाऽपि हेतुभूतादीनां करणत्वं कर्तृत्वं वा। स्वस्विन्ननिर्मितेषु, स्वार्थं वा निर्मितेषु, स्वेन वा निर्मितेष्विति। गुणास्त्रयः। तत्र सात्त्विकमन्तःकरणं, सात्त्विकराजसानीन्द्रियाणि, राजसतामसानि तन्मात्राणि, तामसानि भूतानि चेति धर्मार्थकाममोक्षचतुर्विधपुरुषार्थसिद्ध्यर्थं चतुर्द्धा भेदः। देहेन धर्मः। तन्मात्रैरर्थः। इन्द्रियैः कामः। अन्तःकरणेन मोक्ष इति। तत्र जीवस्यैकत्र मुख्यतया स्थितौ अन्ये ह्यङ्गभावं प्राप्नुवन्ति। अतएव तद्गुणान् चतुर्विधपुरुषार्थरूपान् भुङ्क्ते इत्युक्तम्॥३॥

एवं भोगलक्षणलीलामुपपाद्य तत्सिद्ध्ये पालनलक्षणलीलामाह—

SRI SUBODHINI: The senses, the inner mind, the 5 subtle principles behind the senses and the 5 primordial elements — in this way, our Lord has created from Himself these 4 types of creations. All these are under the influence and control of the three qualities. This “quality” (Guna) is a part of our Lord Himself. Due to

this, this four-fold creation is a “part” (Amsa) of our Lord. Celestial beings, birds, humans etc. having this inner mind — in all these, our Lord has entered into in a facile manner, and it is He, who is really enjoying all the objects/materials (which He has made from Himself only) i.e. “I AM THE ENJOYER”. This sort of “ignorance” is not there in our Lord and it is He, who is the real enjoyer of everything. (NOTE: The “beings” (i.e. all of us always think that we are the “enjoyers” or sufferers). He, in this way, makes all the objects under His control. We should pause and ask now, what really is enjoyment? (Bhoga). This will be explained in the next verse. Here, only the differences in this “creation of joy” (Bhogasrishti) are explained (i.e. the various divisions), which itself has been explained before.

OUR LORD, BY HIMSELF, TAKES THIS FORM OF CREATION, USING HIS OWN POWER OF “MAYA” AS THE CAUSE! Both of these have been explained so far. Here, the words used viz. “SWANIMITHESHU” (using Himself as the cause (instrument)) can be explained in 3 ways viz. (1) In the creation, which has been made in Himself. (2) In the creation, which has been for Himself and (3) in the creation, which has been made from Himself! In giving this sort of three meanings, the Lord gets the glory of being the “doer and also of duty itself”. Hence, it is clear, that OUR LORD IS BOTH THE CAUSE OF THE AFORESAID 5 PRIMORDIAL ELEMENTS AND HE IS ALSO THE “DOER” (“KARTHA” AND “KAARAN”) ALSO!

The qualities are three in number viz. “Satwa”, “Rajas” and “Tamas”. Of all the aforesaid 4 creations; (1) The inner mind is Satwik. (2) The senses are Satwik-Rajasik. (3) The subtle principles (TANMAATRA) of

form, taste etc. are Rajasik-Tamasik and (4) the primordial 5 elements are "Tamasik".

With a view to attain the 4 human goals of Dharma, Artha, Kaama and Moksha, the creation also has been told to have 4 divisions (differences). In other words, (1) from the Vedas, we attain "Dharma", (2) from the subtle principles, we attain "Artha", (3) through the senses, we attain "Kaama" and (4) through the inner mind, we attain "Moksha".

When the Jeeva gets totally ignorant about any one of these 4 human "goals", then the balance three goals become the "part" (Anga) of the predominant goal! Due to this, our Lord, through His form as the "Jeeva" is the real enjoyer of all the four "goals", as described.

After describing the "Bhogaleela" of our Lord, with a view to attain His own "Bhoga" (enjoyment), our Lord's "Leela" of protection of His creation is being explained.

भावयत्येष सत्त्वेन लोकान् वै लोकभावनः।

लीलावतारानुरतो देवतिर्यङ्नरादिषु॥३४॥

VERSE 34 Meaning: "Our Lord, having taken His incarnation as a "Leela" (play) as the celestial beings, animals, birds, humans etc., stays very closely to the "Jeevas". Through this, he sustains and nurtures His love to the different kinds of beings (lives). Our Lord only, without being separate from the "Jeeva", thinks about the welfare of this Universe, at all times! He removes the sorrow of everyone and protects/rules them! Through the different stories and Leelas of His various incarnations, with a view to confer His grace of liberation to this Universe, He endows all the beings with the quality of Satwa."

श्रीसुबोधिनीः भावयतीति। भावयति पालयति एष एव जीवरूपेण अभिन्नः। पालने सत्त्वगुण एक एव करणम्। लोकान्भुवनजनरूपान्। अथवा। सत्त्वेन भावयति। सत्त्वयुक्तान् करोतीत्यर्थः। उभयत्र हेतुमाह—**लीलावतारानुरत इति।** अवतारैर्दैत्यानां वधं विधाय सर्वलोकान् पालयति। अवतारैश्चरित्राणि विधाय सर्वाल्लोकान् सत्त्वयुक्तान् करोति मुक्तये। ननु सत्त्वमात्रेण कथं मुक्तिः? अवतारैर्वा कथं पालनम्? तत्राऽऽह—**लोकभावन इति।** लोकैर्भावनं यस्येति मुक्तिप्रकारः। अवताराणामविद्यमानदशायामपि भावनयैव सर्वानिष्टानिवृत्तेः पालनमित्यर्थः। अथवा। लोकान्भावयतीति। सर्वदा लोकानां चिन्तया तेषामेव दुःखनिवारणाय अवतारान्कृत्वा पालयतीत्यर्थः। ननु कथं तमः प्रकृतिषु लीलेत्यत आह—**अनुरत इति।** यथा जीवास्तत्र तत्र रताः। रतिव्यतिरेकेण तादृशशरीराभावात्। तदनु स्वयमपि रत इत्यर्थः। देवादयः सत्त्वादिभेदाः। आदिशब्देन मिश्रभेदाः। अनेनाऽनुक्तेष्वपि सर्वेषु भगवदवतारा ज्ञातव्या। वक्ष्यति च—**“अवतारा ह्यसङ्ख्येया” इति।** देवेषु वामनः। तिर्यक्षुमत्स्यादयः। नरेषु रामादयः। मिश्रेषु नृसिंहादय इति॥३४॥

**इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे द्वितीयोऽध्यायः॥२॥**

SRI SUBODHINI: Our Lord only, who is not separate from the “Jeeva”, is protecting and ruling this Universe. He uses the quality of “Satwa” for this ruling and protection. By the word “Loka”, the entire Universe and the “humans” also are referred to. OUR LORD MAKES ALL THE JEEVAS “SATWIK”! The reason for this protection of the Universe and making everyone as “Satwik” is His various divine incarnations, through which He destroys the wicked demons (persons) and protects all the other righteous persons. In this way, He enacts various Leelas during these incarnations and with a view to confer His grace of “liberation”, He endows all beings with the quality of Satwa. The purport of this is, that our Lord takes His incarnation, after adopting the

quality of "Satwa" and protects all the virtuous persons, after destroying the wicked demoniac persons. These "Leelas" of our Lord enable the succeeding generations to remember them (i.e. the glory of our Lord) and through this "Bhaavana (attitude), these generations to come, also get blessed by our Lord with "Satwa" quality and eventually, attain "liberation".

A doubt arises here. How can anyone attain liberation only with this quality of "Satwa"? How can the Lord rule and protect this Universe, through His incarnations? Answering these, it is said, that our Lord is hailed and loved (Bhaavana) by the entire Universe! — LOKABHAAVANA. This sort of "attitude" is one of the ways to attain "liberation" i.e. a devotee attains "liberation", when he has this "Bhaavana". In other words, when our Lord's incarnations are not present, then a devotee should develop this "Bhaavana" of love to our Lord and His Leelas. This removes all his troubles and problems and our Lord protects and rules this Universe, through this removal of all problems and sorrows of His devotees! Alternately, as our Lord is very eager to confer welfare on the entire Universe, He takes His incarnations and rules and protects everyone!

Another doubt arises here. How can our Lord enact His "Leelas", in His incarnation, as the "fish" and other "Tamasik" incarnations? Answering this, it is said, that **OUR LORD IS DEEPLY COMMITTED TO PROTECT WHICHEVER FORM HE TAKES IN HIS INCARNATION — ANURATHAHA** — The purport of this word is being explained as follows. The "Jeevas" are of many types. Some of the Jeevas will get attached to our Lord's "Satwik" incarnations, some in "Rajasik" and some others in "Tamasik" incarnations. **OUR LORD TAKES**

HIS INCARNATIONS – SATWIK, RAJASIK AND TAMASIK – AS PER THE “RATI” (LIKING) OF HIS DEVOTEES! OUR LORD NEVER TAKES A “BODY” WITHOUT BEING LOVED OR LIKED BY THIS UNIVERSE! AFTER SEEING THE STRONG LIKING OF THIS UNIVERSE, OUR LORD ALSO, AS PER THEIR DESIRE, MANIFESTS HIMSELF IN THE FORM DESIRED BY HIS DEVOTEES AND GETS LOVE FOR THIS FORM ONLY!

Celestial beings, animals and humans – respectively these are Satwik, Rajasik and Tamasik! We can see the mixture of these qualities also among all these viz. Satwik-Tamasik; Rajas-Tamas, Rajas-Satwik etc. Our Lord takes incarnations as per the “love” (Rati) of all these types of beings! And responds to them, as per their needs and understanding! WITH A VIEW TO MAKE US REALIZE THIS ONLY, LATER IT WILL BE TOLD THAT “INCARNATIONS ARE COUNTLESS” (AVATAARAHA ASANKHYEYAHA).

Among the celestials, our Lord took the incarnation of Lord Vaamana; among animals the fish (Matsyaavataar) and among the “humans”, our Lord manifested as Sri Raama and others. Among mixed incarnations, He incarnated Himself as Narasimha and others. The incarnation of our Lord as Narasimha is UNIQUE – AS HE TOOK A FORM WITH A HUMAN BODY AND THE FACE OF A LION – WITH A VIEW TO MAKE THE WORDS OF HIS DEVOTEE (SRI PRAHLAADA) TRUTHFUL!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on 2nd chapter of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं-प्रथमस्कन्धं - तृतीयोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 3

निरूपिताः पञ्च लीलाः फलसाधननिर्णये।

तृतीये त्ववशिष्टानामवतारार्थधर्मिणाम्॥१॥

कृष्णाऽवतारकार्यं हि न सूतो ज्ञातवान्स्फुटम्।

अतः साधारणं प्रोक्तं निर्णयश्च तथाऽधिकः।

षट्प्रश्नपूरणं तेन वस्तुतः पञ्चपूरणम्॥२॥

श्रीसुबोधिनीः “अथाऽऽख्याहि हरेर्धौमनि” ति पृथक्तयाऽवतार-
प्रश्नादध्यायान्तरेणाऽवतारानाह जगृह इत्यादिषड्विंशत्या। अवतरणमवतारः।
व्यापिवैकुण्ठाद्भगवतः प्रपञ्चे समागमनम्। तत्र यद्यप्यक्षरकालकर्मस्वभावतत्त्वेषु
भगवदवतरणमस्ति, तथापि तेषु द्विरूपता वर्तत इति नाऽवतारत्वम्। लीला
विदधतः स्वैरमिति प्रश्ने विशेषकथनाद्वा। न हि तेषु स्वेच्छालीलाऽस्ति।
भूतलीला द्विविधा, साक्षात्परम्पराभेदेन। भौतिकलीलाऽपि द्विविधा, ब्रह्माण्डं
निर्मायाऽनिर्माय च। निर्माणपक्षेऽपि यथा दशरथपुत्रेषु कश्चिदवतारः
कश्चिन्न तथा विश्वसृजां गर्भो विराट् कदाचिद्ब्रह्मशरीरं कदाचिज्जीवशरीम्।
तत्र ब्रह्मशरीरपक्षे तत्रत्यानां मुक्तिः सुलभा। अतः प्रथमं पुरुषावतारत्वमाह
पञ्चभिः।

KĀRIKA 1 and 2 Meaning: In the second chapter,

in determining the “results” (Phalam) and the “spiritual ways” (Saadhan), our Lord’s 5 “Leelas” of (1) Creation of the Universe, (2) His own “entry” into His creation, (3) the countless varied nature of creation, (4) His “enjoyment” of His own creation and (5) our Lord’s “protection” of this Universe — have been explained.

In this third chapter, a description of our Lord’s remaining “incarnations” and their achievements/goals, together with our Lord Sri Krishna’s glory — our Lord Sri Krishna who is being worshipped and prayed to by everyone — are done. Sri Soota was not clearly aware of the various “tasks” (Leelas) of our Lord Sri Krishna. Due to this, he has described the incarnation of our Lord Sri Krishna, only in an “ordinary” manner, and through the verse “the celestials, the animals and the humans”, the description has been made in a “special” way! In this way, it may seem that all the 6 questions have been answered fully. But if we really see this clearly, only 5 questions have been answered fully — as towards the end, the “praise” done by Kunti, and our Lord’s incarnation as Sri Krishna have not been described adequately and fully.

Now, a question has been made viz. “Please tell us the stories of our Lord’s incarnations (AAKHYA HI HARERDHIMANNAVATAAR KATHAHA SUBHAHA). In this way, a separate question has been made about the various incarnations of our Lord Sri Hari. That is why, in this third chapter, through the verses such as “JAGRUHE POURUSHAM ROOPAM” (verse 1) and others, various incarnations of our Lord have been described.

“To get down” is the meaning of “Avataara” (incarnation). In other words, from the “all pervasive”,

Sri Vaikuntam (the imperishable Brahman), our Lord's "coming" into this Universe is known as "Avataaram" (incarnation).

Though, our Lord has taken His incarnation as the various "principles" of (1) Imperishable Brahman, (2) Kaala (time), (3) the "task" (of creation), (4) all types of "natures" (Swabhaava) and (5) spiritual principles (Tatwam), even then, there is the aspect of "dual form" in all these incarnations. Hence, all these "manifestations" are not usually considered as "incarnations"!

The question asked was, "Please tell us our Lord Sri Hari's stories and Leelas — the Leelas done, as per His free desire and will". Due to this, the above mentioned 5 types of our Lord's manifestations cannot be called as "incarnations", as there is no aspect of our Lord's "desire or liking" involved in all these diverse manifestations! Hence, only those "incarnations" of our Lord are described, which He has taken, out of His own liking and will!

Our Lord's "Leela" of creating the "elements" (Bhootaleela) is of two kinds viz. (1) actual, (2) traditional (successive).

(1) From Brahman only all these have been created ("YETASMAAT JAAYATE PRAANAHA MANAHA SARVENDRIYAANI CHA"). (2) From our Lord came space; from space came wind (Vaayoo); from wind came fire (Agni); from fire came water and from water came the "earth" — this is the traditional or the successive "Bhootaleela" of our Lord.

The Leela of "physical creation" (Bhowdikleela) of our Lord is also of two kinds. (1) Creating the Universe — Brahmaandam — the "Viraat" of all encompassing

Universe. (2) Without creating this "Brahmaandam". In the first category, our Lord, after creating the Universe, enacts all His "physical" Leelas – like His incarnation as Sri Raama – as the son of king Dasaratha – He also becomes the "womb" for the physical creation of this "Viraat" – Universe. Sometimes this "Viraat form" has been described as the "body of Brahman" or as "the body of the Jeeva". Where this vast Universe is regarded as the "body of Brahman", it is said, that those, who reside in this "Viraat" (Universe) find it easy to attain "liberation". Ipso facto, if this Universe is regarded as the "body of the Jeeva" then, the devotees, who worship this Viraat form of our Lord, will be in reality worshipping only the "Jeeva"! That is why, it is said, that except the worship of our Lord as Sri Krishna, all other incarnations are considered as the "Viraat of Jeeva" only and "liberation" is not possible through them. But if this Universe is considered as the "body of Brahman", then the devotee will worship our Lord, as being the basis of this Universe. Moreover, as all these incarnations have Brahman as their "basis", and in this way of worship, the devotee will be truly worshipping Brahman only. Due to this his liberation becomes easier.

Hence, through the first 5 verses, the "incarnation" of "Purusha" (our Lord) is being explained.

सूत उवाच—

जगृहे पौरुषं रूपं भगवान्महदादिभिः।

सम्भूतं षोडशकलमादौ लोकसिसृक्षया॥१॥

VERSE 1 Meaning: "Sri Soota said, "With a desire in his mind to create this Universe, our Lord took the form of the Universal form (Viraat Purusha) consisting

of 16 “Kalaas” (divine parts) of primordial principles of “Mahat” (the great principle) and others.”

श्रीसुबोधिनी: अत्र तादृशाधिकारिजीवस्याऽभावात्स्वयमेव पुरुषो जातः। “विष्णोस्तु त्रीणि रूपाणि पुरुषाख्यानी” त्येप्येतादृशविषयम्। पुरुषशब्दस्त्रेधा व्युत्पद्यते। पुरि वसतीति। पुरमुषतीति। पुरा आस्त इति च। पुरास इत्याकरे “व्यत्ययो बहुलमि” त्युकारः। अस्मिन्यक्षे न शरीरसम्बन्धः। प्रथमपक्षेसम्प्रसारणषत्वे। उष दाह इति। प्रथमे जीवोऽपि भवति। द्वितीयतृतीययोस्तु भगवानेव। तत्र द्वितीयमाह। तप्तायःपिण्डेऽग्निरिव अण्डजत्वादन्तरेव सर्वनिर्माणं सर्वस्याऽपि मुक्तिदानार्थमिति। अस्य ब्रह्माण्डस्य पुरुषाकृतिरूपत्वं न पुरुषत्वम्। “ममाऽऽयतनमुत्तममि” ति वचनात्। शुद्धसत्त्वात्मकं शरीरमिव पुरुषरूपं तत्त्वैर्निर्मितं स्वयं गृहीतवान्। अधिकारिव्यावृत्त्यर्थं-भगवानिति। अप्सु बीजजब्रह्माण्डवैलक्षण्यायाऽऽह-महदादिभिरिति। महदहङ्कारपञ्चतन्मात्राभिः सप्तभिः। एकादशेन्द्रियाणि पञ्चमहाभूतानि च षोडशकलाः। एवं प्राकृतिको गणस्रयोविंशः। अस्यां सृष्टौ प्रकृतिपुरुषौ स्वयमेव। अतो न किञ्चिदवशिष्टम्। इयं हि आद्या सृष्टिः। द्वितीयादिसृष्ट्याधिकारिपुरुषाणां सुलभत्वात्। अवतारस्य प्रयोजनमाह लोकसिसृक्षयेति। लोकास्तु स्वोदरस्थिताः। तेषां सृष्टि उदरे च स्थितिर्द्वयं यथा भवति तथा करणार्थं ब्रह्माण्डदेहः परिगृहीतः॥१॥

ननु काऽनुपपत्तिः। कीदृशस्य कर्तृत्वम्? इत्यत आह-

SRI SUBODHINI: There is no one including Lord Brahma, who can “bear” the divine nature and form of our Lord (Purusha) i.e. able to withstand it! Hence our Lord himself became the “Purusha”. Our Lord has three “forms” (Roopam), which are termed as the “Purusha”. (1) The “Mahat Tatvam” — the great principle — the originator thereof. (2) The Lord who is stationed in this “Brahmaandam” (Universe) and (3) the “Indweller” (Antaryaami) in every being. Despite becoming all these, our Lord is not affected by the “ignorance” (Adhyasa)

usually associated with the “body” – AS OUR LORD HAS ALWAYS EXISTED I.E. EVEN BEFORE THIS RELATIONSHIP WITH THE “BODY” TOOK PLACE! In the Brihadaaramyaka Upanishad, it has been clearly stated, that this “Purusha” (our Lord) has always remained before everyone else and He is the absolute “Brahman”, who destroys and burns away the sins. (“YAT POORVASMAAT SARVAANPAPMANAHA OUSHAD TASMAAT UCHHYATE PURUSHA YITI”). That is why, our Lord is called as the “Purusha”. If this word is broken as “Puri Vasati” (living in the city), then the meaning, will be “the Jeeva, who is living in the city of this body”. But this is not the meaning, which is taken up here. The Lord, who has been always existing, and who destroys the sins of everyone is our Bhagawan only! Another meaning also emerges here, if the word is split as “Puram Ushati”. Here, it would mean, that our Lord like fire, which has entered into a molten iron ball, is stationed inside this Universe, and having got originated from this Universe only, creates everything else, with a view to confer the grace of liberation to everyone!

This “Universe” (Brahmaandam) is the form ie “body” of Purusha! It is like our Lord only, who is the primordial Purusha! But not “Purusha” (our Lord) Himself. This is made clear through the use of the word “Pourusha” (related to “Purusha”) in the verse.

“This “Universe” is fit for My stay” (MAMAAYATANAMUTHAMAM) – this sort of “statements” also, have made our Lord’s “mind”, very clear. Like the pure Satwik body, our Lord has “worn” this body of the “Purusha” made of primordial principles. No one else has the authority or capacity to do this.

WITH A VIEW TO EMPHASISE THIS TRUTH ONLY, THE WORD "BHAGAVAN" HAS BEEN USED!

This Universe is different from the type of materials, which are grown through "seeds" in water! This truth is again told through the words "Mahadadibhi" i.e. the great principle (Mahattatwam), ego (Ahamkaar), forms (Roopam), taste (relish - Rasam), fragrance (Gandham), touch (feeling - Sparsam) and sound (Sabdam), which are the subtle principles, the 11 senses (Indriyas) and the 5 primordial elements. In this way, totaling 23 in number — is the primordial nature's field of action. All these are used in the making of this Universe.

IN THIS VAST CREATION, OUR LORD HAS BECOME BOTH "PURUSHA" AND "PRAKRUTI" AND THERE IS NOTHING ELSE THAN OUR LORD! This is the first primordial creation. After this, for the second, third and subsequent creations, our Lord had Lord Brahma and other "authorities" to assist Him! Hence, creation took place through these entities only later. But in the first creation, Lord Brahma and others were not there, and HENCE OUR LORD ONLY BY HIMSELF CREATED THIS UNIVERSE!

The Lord took this incarnation as "Purusha" only because of His desire to create this vast Universe. This was the only purpose for this incarnation. All the "worlds" of this Universe were stationed in the "stomach" of our Lord. Our Lord took the form of a huge body of the shape and size of this Universe, so that He can keep all the worlds of this Universe in His stomach and also create the same outside! On doing this i.e. after the Lord wore this "body" of "Brahmaandam"

(Universe), on this “body” only He ensured both “creation and preservation” in it!

If the Lord were not to wear this body of this vast Universe (Brahmaandam), what would have been the danger or consequences? Through which “form” (Roopam) of our Lord can we attribute His “doership”? This is made clear, through the following verse.

यस्याऽम्भसि शयानस्य योगनिद्रां वितन्वतः।

नाभीहृदाम्बुजादासीद्ब्रह्मा विश्वसृजां पतिः॥२॥

VERSE 2 Meaning: “Lord Brahma, who is the “Pati” (Lord) of all the celestial gods, engaged in the creation of various kinds of Universes, got manifested from the lotus flower, which emanated from the navel of our Lord, who was enjoying His sleep of “Samaadhi” in the waters of the ocean.”

श्रीसुबोधिनी: यस्याऽम्भसीति। नेदं दैनन्दिनप्रलयशयनं किन्तु वैष्णवतन्त्रोक्तं चतुर्मूर्तिसृष्टिहेतुभूतनारायणशयनम्। तदुक्तम्—
“आसीदुदारगुणवारिधि” रित्यादौ। स हि स्वादेरस्थाञ्जीवान् निर्मिमीते। तत्रोदरात्सर्वथा बहिर्निर्गमने सायुज्यसृष्टिवदयुक्तं स्यात्। अतो ब्रह्माण्डरूपं द्वितीयं कोशमुत्पाद्य तत्र सर्वान् सृजति। ननु शयानस्य शयनपरित्यागेन सृष्टिकरणे महान्क्लेश इत्याशङ्क्य, शयानादेव सर्वं जातमित्याह—**अम्भसि शयानस्येति।** भगवान् शयन एव स्थितः। **अम्भसीति** शीतलकोमलत्वे शय्यायाः सूचिते। ननु शयनं नाम स्वरूपविस्मरणेन मायाया भगवतो वा समीपगमनम्। तत्कथं भगवति सम्भवतीत्याशङ्क्याऽह—**योगनिद्रामिति।** न हि भगवान् शेते वस्तुतः। अस्ति च योगभूता निद्रा काचिच्छक्तिः। सा हि जीवानां क्लेशनाशिनी, स्वसमीपं च जीवानानयति गुह्यं च प्रकटीकरोति। तामल्पभूतां स्वरूपरूपे प्रसार्य महतीं कार्यक्षमां च सृष्ट्युपयोगाय करोतीत्यर्थः। तदर्थं प्रयतमानैरेव सृष्टिः क्रियत इति भावः। तथा भगवत्यपि जातमित्याह—**नाभीहृदाम्बुजादिति।** उदरस्थजगज्ज्ञापनाय नाभिपदम्।

पङ्कजाऽशोषाय हृदः। अम्बुजं च त्रैलोक्यात्मकम्। तेन भगवतो माहात्म्यमपि सूचितम्। प्रथमकार्यत्वाद्ब्रह्मशब्दवाच्य एव। कर्तृत्वेन स्वातन्त्र्यख्यापनाय परं पुल्लिङ्गनिर्देशः। ततो मरीच्यादयोऽपि जाताः। तेषामयमाज्ञापकश्च जात इत्याह—**विश्वसृजां पतिरिति।** पतिशब्देन अनुल्लङ्घ्या तस्याऽऽज्ञेति सूचितम्॥२॥

अनेन हि शयानादेव सर्वे लोका उत्पन्ना इत्युक्तम्। तेषां स्थानं वक्तुं लोकशब्दस्य भुवनवाचित्वात्तेषां जडत्वेन स्वतो जननाभावान्निद्रितस्य तज्जननमशक्यमित्याशङ्क्य पुरुषशरीरस्थूलावयवा एव तथाविधा जाता इत्याह—

SRI SUBODHINI: This “sleep” of our Lord is not the “sleep”, which He resorts to, when He decides to “dissolve” (Pralayam) this Universe, which would also entail the ending of Lord Brahma’s existence! This is Lord Sri Narayana himself, who is the “cause” of all creation and the 4 divine forms, as explained in the Vaishnava Tantra. It is said, that our Lord Sri Narayana, who is an “ocean of gracious qualities” (Udaaraguna) now creates the “Jeevas”, who are situated in His own “stomach” (Aasidudaavagunavaaridhi).

As these “Jeevas” have attained the “union” with our Lord, (Saayujyam) and as there is no “rebirth” for those Jeevas, who have attained our Lord, it is not appropriate to say, that the Lord now recreates them, for the sake of His “new” creation! Hence, our Lord creates a second layer of “Universe” (Brahmaandam) and then “originates” all these “Jeevas” into this Universe!

A doubt may arise here, as to whether our Lord may get stress and strain, as He was “sleeping”, and He had to wake up for the purpose of this creation of the Universe? Answering this, it is said, that **ALL THIS UNIVERSE GOT ORIGINATED FROM OUR “SLEEP-**

ING" LORD ONLY (I.E. WHEN HE WAS SLEEPING). The "bed" on which our Lord was sleeping is cool and tender (soft) — as the "Aadisesha" serpent situated on water soft and cool only!

Another doubt arises here. A person is supposed to be in "deep sleep", when he has totally forgotten his self. Neither "Maya" can influence or affect our Lord. in this way, "Mayik" influence and total self-forgetfulness cannot affect our Lord! Clarifying the actual situation, it is said, that our Lord was in "YOGANIDRA" — that He was not just "sleeping" like an ordinary human being. HE WAS IN HIS SLEEP OF SAMAADHI, WHICH IS YOGA ROOPA — I.E. UNION WITH HIS OWN DIVINE SELF! This is a "power" of our Lord, which destroys all types of sorrows of the "Jeevas". This "power" also "draws back the Jeevas" to our Lord by making them come near to Him! In other words, as "Yoga" has the capacity to manifest the hidden divine nature of the "Jeeva", in the same way, this "Yoganidra" of our Lord, makes the "Jeeva", in his "deep sleep state", experience the bliss of our Lord. Our Lord uses this "sleep" to get pervaded into all the four sides, with His own divine self (Swaroopa), and makes it "huge and all pervasive", and gets all the "actions" done through it! In other words, this power is manifested for the sake of creation. Our Shri Mahaprabhuji says here, that "only those persons, who put efforts for the bliss of our Lord and to get united with Him, are able to create". This is applicable to our Lord also! This is what is explained through the words "from the lotus flower, emanating out of the navel pit of our Lord".

This Universe was situated in the "stomach" of our Lord. This is indicated by the use of the word "Nabhi" (navel). The lotus flower in a watery pit, will never get dried up. This lotus flower symbolizes the "three worlds". This reference also brings out the glory of our Lord (Mahaatmyam). OUR LORD'S GLORY (MAHIMA) IS SO GREAT, THAT THE LOTUS FLOWER, WHICH GOT ORIGINATED FROM HIS NAVEL IS OF THE FORM OF THE THREE WORLDS!

The word "Brahma" indicates, that this creation is the first task of our Lord. In other words, Lord Brahma symbolized the "first task" (Kaaryam) of our Lord. Later, from Lord Brahma, Mareechi and others were "born", who undertook to create the various worlds. Lord Brahma was empowered to give "orders" to Mareechi and others. That is why, here, in this verse, Lord Brahma has been referred to as "Pati" (master) of the creators of these worlds" (VISWASRUJAAMPATIHI). The word "Pati" (master and Lord) used here, indicates that, all these sages like Mareechi have to follow and obey Lord Brahma's orders! The purport of this is, that Lord Brahma got originated from the lotus flower emanating from the navel of our Lord, who was the primordial Purusha — Sri Narayana!

It has been seen now, that all this "Universe" got originated from our "sleeping" Lord. The Universe is called here as "Bhuvana", which is "gross" and cannot be born by itself. Moreover, our Lord also is "asleep". Perhaps, a doubt may arise, that even the "sleeping" Lord would not be able to create this Universe. Removing this doubt, it is said, that THE GROSS PHYSICAL PARTS (LIMBS) OF THE PRIMORIDAL PURUSHA (LORD) ONLY GOT MANIFESTED AS

THIS VAST GROSS "UNIVERSE" (BHUVANA) — as per the following verse.

यस्याऽवयवसंस्थानैः कल्पितो लोकविस्तरः।

तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम्॥३॥

VERSE 3 Meaning: "This vast Universe (Bhuvana) has got manifested from our Lord Sri Narayana's holy feet (His parts or limbs)! Our Lord, is of the divine nature and form of "pure Satwa", and is in the forefront of fulfilling all types of tasks. The Universe is the manifested form of our Lord."

श्रीसुबोधिनीः यस्याऽवयवसंस्थानैरिति। स च युक्त्या मध्यभावे तिष्ठति ज्ञायते। वस्तुतस्तु बीजात्मकः सर्वगतिः सर्वकार्येषु निविष्ट इति। अयमूर्ध्वगोलो देहः। यैर्यथा यथा स्थितैर्ये ये लोकास्तानग्रे वक्ष्यति—“पातालमेतस्य हि पादमूल” मित्यादिभिः। शरीरे लोकनिर्माणे लोकानामल्पत्वमाशङ्क्य निराकरोति—विस्तर इति। एवं भुवनजननिर्माणेनाऽवतारप्रयोजनमुक्त्वा ब्रह्माण्डान्तरवदिदमपि केवलं जडमित्याशङ्क्य पूर्वोक्तमवताररूपमुपसंहारार्थमनुवदति—तद्वै भगवत इति। तत् पूर्वोक्तं ब्रह्माण्डरूपम्। उक्तोपपत्तिर्वैशब्देनोच्यते। तद्भगवत एव रूपं, नाऽन्यत्किञ्चिदित्यर्थः। ननु भगवतः प्राकृतं रूपमेव नास्ति। शुद्धसत्त्वात्मकं वा भवति। तत्कथं ब्रह्माण्डस्य देहत्वमत आह—विशुद्धं सत्त्वमिति। शुद्धसत्त्वात्मकमेवेदं शरीरमित्यर्थः। ऊर्जितमिति। न शान्तं, किन्तुसर्वकार्यकरणोन्मुखमित्यर्थः। हर्षेणोत्फुल्लता ऊर्जः। तद्रजोगुणव्यतिरेकेणाऽपि भगवदावेशेन भवति॥३॥

ननु ब्रह्माण्डस्य परिग्रहः करणत्वेनाऽपि सम्भवति। तत्कथमेकान्ततो देहत्वमित्याशङ्क्याऽऽह—

SRI SUBODHINI: It appears, as though, the "Universal form" (body) of our Lord can be compared to the nature of a "tree" or "a human being with long longevity" (Jaraayoo). If the example of a "tree" is

taken up for consideration, then the seed is considered as the original attribute or "state", the tree itself as being of the middle "status" and the "fruits" thereof as the "end" result. If the example of "long life" (longevity) is taken, then again, the "seed" is the original "state", the life itself as the middle "state", and the "body" as the end result. In reality, however, this "Universal form of our Lord is both the "seed" (for everything) and, that which can move everywhere, at the same time! (i.e. being present everywhere). Various "worlds" which got originated from the different "parts" of our Lord's "Universal form" (Viraat) have been described in the verse "Paatalametasya Hi Paadamooloun" later.

On the creation of the various worlds in the "Universal form" of our Lord, one may get a doubt, that these "worlds" after all, may be "small" only! This is answered by telling, that THIS UNIVERSE HAS BEEN MADE VERY BIG, HUGE AND ALL PERVASIVE (VISTHARAHA). The word "Loka" (Universe) used here denotes the entire created Universe and not one "world" only. In other words, both the Universe and the "people" got created, and this was the cause, reason and result of our Lord's incarnation or manifestation.

Another question will arise. Is this Universe like other "gross or inert Universes"? (Brahmaandam). This is answered by telling that this "Brahmaandam" is not gross, but is a manifested form of our Lord! IN FACT, IT HAS BEEN ALREADY TOLD, THAT THIS UNIVERSE IS OUR LORD'S FORM ONLY. NOT OF ANOTHER! This "emphasis" is given by the use of the syllable "Vai" (yes, indeed) in this verse, that all evidences and contemplation lead to this unmistakable

conclusion, that it is our Lord only, who has manifested Himself as this Universe.

Here, another doubt may arise, that our Lord does not have any “natural or physical form”, as He is of the divine form and nature of “pure Satwa” (Suddha Satwa). How come our Lord got this Universal form? Answering this, it is said, that THIS UNIVERSAL FORM ITSELF, WHICH IS OUR LORD’S “BODY”, IS OF PURE SATWA! Our Lord is not “action-less”, (i.e. peaceful) but He is in the forefront of doing all types of “actions” (as indicated by the word “OORJITAM” in this verse). A joyful, easy enthusiastic attitude is called as “Oorja”. Though, without the quality of “Rajas”, this entire Universe cannot be created (or actions thereof taken), but due to our Lord’s “ingress” (Aavesha), and without the use of the quality of “Rajas”, this universal form of our Lord, with a view to achieve all the goals and results pertaining to this creation, gets Himself in the “forefront” of all actions.

A doubt arises now. Did our Lord accept this “Universe” as an “instrument” (Saadhan), and if this is true, then, why did our Lord accept this “Universe” as His “body” only in this subtle way? A reply is given to this, as per the following verse.

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम्।
सहस्रमूर्द्धश्रवणाक्षिनासिकं सहस्रमौल्यम्बरकुण्डलोल्लसत्॥४॥

VERSE 4 Meaning: “Our Lord has manifested Himself, in a “wonderful” way, with limitless legs, waists, hands and faces! In His limitless faces, there are countless ears, eyes and noses. He is seen wearing countless crowns on His heads, dresses and earrings, and

through all these, He is seen with the highest illumination, brilliance and beauty! The Yogis, perceive this vast Universe in this way (i.e. our Lord's only) through their spiritual insight (of Jnana) and also attain direct realization (of our Lord's manifestation)."

श्रीसुबोधिनीः पश्यन्तीति। योगिनां योगजधर्मसाक्षात्कार एव भगवदवतारत्वे प्रमाणम्। प्राकृतचक्षुषा हीदं जगद्दृश्यते, न त्वदः परोक्षत्वेन प्रसिद्धम्। तच्च रूपम्। न तु पृथिव्यादिवत्केवलं जडम्। किञ्च। योगिनामपि सदा न भासते। किन्त्वदभ्रचक्षुषा महता ज्ञानचक्षुषा। भगवतः प्रतिकृतिरूपत्वेन वेदप्रतिपाद्यस्य सम्बन्धे शरीरमपि- 'विश्वतश्चक्षुरि' ति श्रुतिप्रतिपादितरूपवद्ध्येयं जातमित्याह-सहस्रपादोरुभुजाननाद्भुतमिति। सहस्रमित्यपरिमितनाम। 'अनेकवक्त्रनयनमि' ति गीताप्रतिपादित-रूपवत्सहस्रपादोरुभुजाननैरत्यद्भुतम्। अत्र क्रियाशक्तिप्रधानानि चत्वार्यङ्गानि निरूपितानि। गतिश्च, सृष्टिजननं, कृतिश्च, परिभाषणमिति। ज्ञानशक्तिप्रधानान्याह-सहस्रमूर्द्धश्रवणाक्षिनासिकमिति। सहस्रं मूर्द्धसु श्रवणे अक्षिणी नासिके च यस्या। त्रीण्येव द्विदैवत्यानि ज्ञानाङ्गानि बहिः प्रसिद्धानि। रसनेन्द्रियं त्वन्तरेव आननपदेनैव सङ्गृहीतम्। त्वचो न नानात्वम्। परिकरमाह-सहस्रमौल्यम्बरकुण्डलोल्लसदिति। सहस्रं मौलयः मुकुटानि, अम्बराणि, कुण्डलानि च, तैरुल्लसत्। अतिशोभायुक्तमित्यर्थः। परिकराणामवरोहप्रकारेण प्रतीतत्वाद्यथाक्रमं निर्देशः॥४॥

ननु "वाच धेनुमुपासीते" तिवदुपासनाप्रकारेण भगवद्रूपत्वेन जगतो ध्यानसम्भवात्कथमेकान्ततोऽवतारत्वममित्याशङ्क्याऽऽह-

SRI SUBODHINI: The Yogis are able to attain "knowledge" (Jnana) very easily through their Yogic practices. This direct realization is the evidence and proof for our Lord's manifestation (incarnation). This vast Universe can be seen only through one's natural (physical) eyes. But our Lord is always "invisible" (Paroksha) — nay, He prefers to remain so at all times — and He also does not have a "natural physical" body

or form! In other words, our Lord's divine form is not like the gross physical forms, which we see in this world e.g. earth etc. Even the Yogis also are not able to get our Lord's "Darsan" at all times! But they get the "Darsan" of our Lord with their subtle spiritual insight (Jnana Drishti). THIS UNIVERSE IS THE PHYSICAL BODY AND FORM OF OUR LORD. Thus, after getting related to our Lord, as described in the Vedas, this "universal body" of our Lord attains the name of "the eyes of the Universe" (Viswatachakshu). He is, in this way, "meditated" upon by the Yogis. This is what is explained in this verse. In other words, our Lord can be meditated upon, seen and experienced, although He is usually "hidden"!

The word "thousands" used here indicates "the limitless" nature i.e. this "universal form" (Viraat Swaroopa) has limitless legs, thighs, hands, eyes etc. In the Gita also, our Lord has been described with "many bodies, eyes" (ANEKA VAKTRA NAYANAM). This divine form of our Lord is "most wonderful"! (Adbhutam). The "power of action" (Kriyasakthi) is more pronounced in legs, thighs, hands, faces etc. The purport is, that through the legs, "movement" is indicated. Likewise, from the "thighs", "creation", from the hands, various "tasks", and "speaking" through the "faces" is indicated.

After this, the senses of "Jnana" (knowledge) are being described. This universal form has countless heads, ears, eyes and noses. These three "senses" (ears, eyes and nostrils) are "dual" in number. Hence, they have also two celestial deities presiding over them (each) and are considered as the "senses of knowledge" (Jnanendriyas). The "tongue" is inside the mouth. "Skin" is one only, not many, as it has permeated in the entire body! The

purpose is, that both the legs and hands have “skin”. (Twacha). But this “skin” is one and same only, as both legs and hands feel the same sense of “touch” (Sparsam).

Now, the “servants” (associates) of our Lord are being described. Limitless crowns, dresses, earrings are seen worn by our Lord’s universal form. He looks very brilliant with all this. Among these, at first, we have the “Darsan” of the crowns; later the “ornaments”. Then we are able to see our Lord’s earrings. In this way, the description also has been done, as one sees.

A doubt arises now. It has been said that “words should be worshipped as one would worship the divine cow Kaamadhenu”. In the same way, if the meditation of our Lord is possible, as this vast Universe, then this “universal form” will be only an incarnation. How can we like this “form” of the vast “universe”? This doubt is answered through the following verse.

एतन्नानावताराणां निधानम्बीजमव्ययम्।

यस्यांऽशांशेन सृज्यन्ते देवतिर्यङ्नरादयः॥५॥

VERSE 5 Meaning: “This “universal form” of our Lord is the basis, from which our Lord takes His various incarnations (i.e. established). It is the cause for the origin of all these incarnations. Our Lord’s “part” (Amsa) is Lord Brahma, whose “parts” are sage Mareechi and others, who in turn create the celestial beings, birds, humans etc.”

श्रीसुबोधिनीः एतन्नानावताराणमिति। अयमर्थः। अवतारानां मूलं भगवान्मूलावतरणं वा। तत्र तत्त्वनिर्मितत्वान्न भगवान्। तद्यद्यवताररूपमपि न भवेत्। अन्यावताराणां मूलमपि न भवेत्। अवतारोत्कर्षश्च। अतः पुरुषस्याऽवतारत्वे न सन्देहः। नानावताराणां मत्स्यादीनाम्। निधीयतेऽस्मिन्निति

The celestial beings have in them, predominantly the quality of Satwa. The humans have "Rajas" as their predominant quality, and "birds" etc. have "Tamas" as their primary quality.

In this way, after describing the incarnations of "Purusha", all the incarnations taken as "parts" of this "Purusha", and of the same nature, are being described in the next 21 verses.

स एव प्रथमं देवः कौमारं सर्गमाश्रितः।

चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम्॥६॥

VERSE 6 Meaning: "Our Sri Lord Narayana, who is the primordial "Purusha", in the first instance, manifested as the four Sanakaadi brothers, who in their "Brahminical" forms observed in this world, the veritably impossible penance of unbroken continence (Brahmacharya)."

श्रीसुबोधिनी: सर्वत्राऽवतारा प्रयोजनं चोच्यते। अवतरणरूपस्य तुल्यत्वेन आवेशाऽवतारयोरविशेषेण निरूपणम्।

श्रीसुबोधिनी: प्रथमं ब्रह्मणः सनकादय उत्पन्नाः। तेष्ववेशः। तस्य प्रयोजनं ब्रह्मचर्यमिति। न हि जीवस्य ब्रह्मचर्यं सम्भवति। इन्द्रियवत्त्वात्। यथा हि क्षुद्रग्निराविर्भूतः सोढुमशक्यः। एवं बीजाधारकामाग्निरपि। तत्र यथा जलपानं, तथा स्त्रीप्रेक्षणादि। यथाऽन्नतृप्तिस्तथा स्त्रिया रेतोनिवृत्तिः। तत्र मनसाऽपि स्त्रीणामस्मरणेन रेतोधारणं ब्रह्मचर्यम्। तद्भगवदावेशेनैव भवतीति प्रथमं सनत्कुमारावतारः। स एव देवो नारायणः। कौमारं सनत्कुमाररूपम्। स्त्रीभिर्जलरूपै(?) बीजे वृद्धे यौवनं भवति। तदभावात्तेषु सर्वदा कौमारमेव। कुत्सितो मारो यस्मादिति। दुश्चरमिति। लोकेऽस्य चरणमप्रसिद्धम्। अखण्डितं यथा भवति तथा। अस्य हि प्रतिक्षणं नाशसम्भवः॥६॥

SRI SUBODHINI: In all the succeeding verses, the names of the particular "incarnation" of our Lord and

it's "purpose" are being told. Our Lord's power often gets "ingressed" (Aavesa) and He also takes incarnation as a "part" (Amsa) — both of these are regarded as "same". Hence, both of these are described as being similar.

सत्त्वरूपशरीरेषु ब्रह्मणः सङ्क्रमः स्मृतः।

अशुद्धशुद्धभेदेन शरीराणामतो द्विधा।

कार्यकाले सङ्क्रमणमावेशः सर्वदा परम्॥

तत्र निर्णयो वैष्णवतन्त्रे निरूपितः

KAARIKA 1 Meaning: The "advent" of "Brahman" in the "Satwik" bodies is called as an "incarnation". Due to the purity or otherwise of the "bodies", these "incarnations" are of two types. When some particular task has to be completed, then the incarnation is called as "ingress" or "Aavesa"! All these manifestations are called as "incarnations" (of our Lord). Pure Satwa is considered as "pure", and where there is the mixture of "Rajas and Tamas", then the same is called as "impure". Through these, these "bodies" are described in two kinds or types.

[**PRAKASH:** Sri Purushottamji has commented that the "bodies" are of two kinds, "impure" and "pure" ("Asudha" and "Sudha"). Hence, "incarnations" are of also two kinds. When the actual tasks are being completed, then "ingress" (Aavesa) is construed, and the "continuous stay or established status" is called, as our Lord's incarnation. The word "Param" used in the Kaarika means "the second or the other incarnation".

Thus, both "ingress" and "incarnation" have been described as "same and similar". How can we differentiate both of these two types separately? Hence, it

is said that, this is determined, as per the "Vaishnava Tanthras".

क्रियाशक्त्या ज्ञानशक्त्या चाऽवतारं करोत्यजः।

वाराहादिस्वरूपेषु बलकार्यं जनार्दः॥

दत्तव्यासादिरूपेषु ज्ञानकार्यं तथा प्रभुः।

मत्स्यकूर्मवराहाश्च सिंहवामनभार्गवाः॥

राघवः कृष्णबुद्धौ च कृष्णद्वैपायनस्तथाः।

कपिलो दत्त ऋषभः शिशुमारो रुचेः सुतः॥

नारायणो हरिः कृष्णस्तापसो मनुरेव च।

महिदासस्तथा हंसः स्त्रीरूपो हयशीर्षवान्॥

तथैव वडवावक्त्रः कल्की धन्वन्तरिः प्रभुः।

इत्याद्याः केवलो विष्णुर्न विशेषोऽत्र कश्चन॥

श्रीब्रह्मरुद्रशेषाश्च वीन्द्रेन्द्रः काम एव च।

कामपुत्रोऽनिरुद्धश्च सूर्यश्चन्द्रो बृहस्पतिः॥

धर्म एषां तथा भार्या दक्षाद्या मनवस्तथा।

मनुपुत्राश्च ऋषयो नारदः पर्वतस्तथा॥

कश्यपः सनकाद्याश्च ब्रह्माद्याश्चैव देवताः।

भरतः कार्तवीर्यश्च वैन्याद्याश्चक्रवर्तिनः॥

गयश्च लक्ष्मणाद्याश्च त्रयो रोहिणिनन्दनः।

प्रद्युम्नो रौक्मिण्यश्च तत्पुत्राश्चाऽनिरुद्धतः॥

नरः फाल्गुन इत्याद्या विशेषावेशिनो हरेः।

इहोक्तिरविशेषेण सामान्यत इति स्फुटम्॥

KĀRIKAAS 2 to 11 Meaning: Our Lord "Janārdana" is birthless. But He takes His "incarnations" through His "power of action" (Kriyasakthi) and "power of knowledge" (Jnanasakthi). During His incarnation, as the "great Boar" (Varaaha), OUR LORD HAS UNDER-

TAKEN TO DO ACTIONS SHOWING HIS ENORMOUS STRENGTH (BALAM). Hence, these incarnations are considered as the incarnations of "Kriyasakthi" (power of action).

Our Lord taking the "incarnation" as Lord Dattatreya, Veda Vyaasa and Kapila Muni, completed the actions of "knowledge" (Jnana) (Jnanasakthi). OUR LORD TAKES HIS INCARNATIONS, THROUGH HIS "POWER OF ACTION" FOR DESTROYING THE "EXTERNAL" SORROW. HE TAKES HIS INCARNATIONS THROUGH HIS "POWER OF KNOWLEDGE" TO DESTROY THE "INNER" SORROW OF HIS DEVOTEES!

Our Lord's incarnations of the fish (Matsya), tortoise (Koorma), boar (Vaaraha), man-lion (Narasimha), Parasuraama, Sri Ramachandra, Sri Krishna, Buddha, Dwaipayana Kapila, Dattatreya, Rishabhadeva, Ruchiputra, Yagna Narayana, Hari, Krishna, (who performed penance to attain Saamba), Manu, Mahidaasa, Hamsa, Mohini, Hayagreeva, Vadavavaktra, Kalki, Sri Danwantari — all these are our Lord Sri Vishnu's incarnations. All of them are same. In these Kaarikas where one name has been taken up twice, there, (i.e. in this incarnation) our Lord's "special incoming or manifestation" is to be noted.

Laxmi, Brahma, Rudra, Sessa, Garuda, Indra, Kaamadeva, Kaamaputra, Aniruddha, the sun, the moon, Brihaspati, Dharma and his wife, Daksha and Manu, Manuputra, the sage Naarada, Parvata, Kashyapa, Sanakaadi brothers, the celestial beings such as Brahma, Bharata, Sahasraarjuna, the emperor Pritu, Gaya, Laxmana, Bharata, Satrugna, Sri Balarama (mother Rohini's son), Pradhyumna (Rukmani's son), Aniruddha and his son, Arjuna, the

incarnation of "Nara" — all these have the special "Aavesa" (ingress) of our Lord.

This is indicated by the words "Viseshaaves" (special ingress). The word "special" (Visesa) is used to denote, that, in all these persons, there is a "special" ingress of our Lord's power and presence. Ordinary "ingress" (Aavesa) is seen in persons like Sri Soota and this "ordinary" ingress should not be included in this category.

In all these persons, our Lord's "ingress" is in the same measure. Some are incarnations of our Lord's "parts" (Amsa) and some others, of our Lord's "quality" (Kalaa).

The words Koumara, Aarsha, Prajapathya and Manava — all these are names of our Lord's creations. Firstly the Sanakaadi brothers were originated from Lord Brahma. Into them, we should see the "ingress" of our Lord (Aavesa). They are 4 in number, and they observed unbroken chastity or Brahmacharya. Usually a "Jeeva" is unable to observe continence, as he is endowed with the "senses" (Indriyaas). Till there is the fire generating hunger, no one can tolerate or bear the pangs of hunger. An individual has to act to keep hunger quenched and satisfied. Like "food" is required to quench hunger, one's "lust" (Kaama) is quenched in the company of women. Due to this, an ordinary Jeeva cannot protect chastity or continence. He is called as a true Brahmachaari, who does not think of a "woman" even in his mind, and who protects his "energy" (Veeryam). ONLY, THAT DEVOTEE CAN PROTECT OR PRACTICE THIS KIND OF BRAHMACHARYA, IN WHOM, THERE IS THE "AAVESA" (INGRESS) OF

OUR LORD! That is why, the “Sanakaadi brothers”, is the first incarnation. They were Sri Narayana’s incarnations. With a view to describe the nature of “Brahmacharya”, our Lord took the incarnation of “Sanakaadi” brothers. Like a seed nurtured with water grows into a tree, in the same way, women also blossom into youthfulness, through the lapse of time. Due to the observance of “Brahmacharya”, these Sanakaadi brothers continued to remain as “boys” (Koumaara). “Kaamadeva” (cupid) was not able to exercise his influence on these 4 brothers. Hence, in this world, this sort of observing “unbroken chastity” is not very prevalent, as there is the possibility of this observance being broken, every second, in this world!

द्वितीयं तु भवायाऽस्य रसातलगतं महीम्।

उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः॥७॥

VERSE 7 Meaning: “With a view to expand this created Universe, our Lord of all sacrifices, Sri Narayana, took the incarnation as Sri Vaaraha (boar), with a view to save this earth from Rasaatala. This is our Lord’s second incarnation.”

श्रीसुबोधिनी: स्वर्गादौ जगन्निर्माणे अस्य प्रपञ्चस्य भूयस्त्वं न भवेदिति वराहेण भूम्युद्धरणं द्वितीयम्। एषामवताराणां विचारो द्वितीयस्कन्धे करिष्यते। अत्र तूद्देशमात्रेण निरूपणम्। आदिवराहकल्पे निर्मिता भूमिर्वराहकल्पे उद्धृता। तदाह—रसातलगतमिति। विरोधपरिहारं चाऽग्रे वक्ष्यामः। उद्धारं करिष्यन् सौकरं वपुरुपादत्त। नाऽयं पुरुषावतारः। किन्तु यज्ञाधिष्ठातृधर्मरूपभगवदवतारः। क्रियायास्तन्मूलकत्वात्। अयं मन्युरूपः क्षत्रिये प्रतिष्ठित इति द्वितीयत्वम्॥७॥

SRI SUBODHINI: Heaven etc. is not the ideal place for doing “actions” (Karma). Hence, if our Lord were to create this “world” there, (ie in the heaven), then, this

Universe will not get expanded in a limitless way! Hence, our Lord Sri Vaaraha saved mother earth from Rasaatala, and this is the second incarnation of our Lord. This will be described in detail, when we deal with the 7th chapter of canto 2 of Srimad Bhagavatam. Here, this incarnation is only indicated in a summarized way. In the 13th chapter of 3rd canto of Srimad Bhagavatam, the divine (celestial) form of all the "aeons" (Kalpa — time frame) has been described. During this "Aadivaraha" Kalpa, on the day of the incarnation of our Lord as "Varaaha", our Lord resuscitated the created earth from Rasaatala! In this verse, the origination of "Varaaha" has been described, as from the "Purusha" incarnation of our Lord. In the 3rd canto, the origination has been described as being from Lord Brahma! This "contradiction" will be explained later. (13th chapter, canto 3 of Srimad Bhagavatam).

OUR LORD PUT ON THE FORM OF A "BOAR" WITH A VIEW TO SAVE THIS EARTH! This incarnation is not an incarnation of Purusha, but is regarded as the incarnation of our Lord, who is the presiding deity of all sacrifices — as our Lord is the "root" of all sacrifices!

Usually the second incarnation of our Lord is supposed to be of sage Naraada. But why our Lord's incarnation as "Varaaha" (boar), has been said to be the second one? Answering this, it is said (by Sridhara Swami) that the words "first, second etc." are only indicators, and not used to describe the successive numbers of our Lord's incarnations. But our Shri Mahaprabhuji says, that this "view" is not right. He says, that the word used viz. "first, second" indicate a much different meaning and purport. The real meaning is, that this incarnation of our Lord as "Varaaha" is of the nature

of “anger” — as it has been said in the Vedas, that “the aspect of anger” in animals is *Varaaha*. In other words, our Lord is also of the form of “anger”. This Lord, in the form of “*Varaaha*” gets established in the warrior class, especially during the conduct of sacrifices such as *Aswamedha* etc. Hence the “warrior” class are supposed to have more “anger” in them. The word “second” (*Dwiteeyam*) has been used to indicate this “warrior” class, as it is the “second” caste, immediately after the “*Brahmins*”.

तृतीयमृषिसर्गञ्च देवर्षित्वमुपेत्य सः।

तन्त्रं सात्त्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः॥८॥

VERSE 8 Meaning: This universal form of our Lord manifested Himself as the sages, and took the incarnation of Sage Naarada and originated the system of worship called as the “PaancharaatraTantra” following which, the “actions” performed will not lead to any kind of bondage” (through these “actions).

श्रीसुबोधिनी: नारदे हि भगवदावेशः। ऋषयो हि मन्त्रद्रष्टारः। ते च कर्माङ्गभूता इति तृतीयत्वम्। द्रव्यदेवतामन्त्रभेदेन वा। स पुरुष एव प्रथमतः ऋषिसर्गमुपेत्य, तत्राऽवतारकार्यमपश्यन्ततो देवर्षित्वमुपेत्य, नारदे आवेशं प्राप्य सात्त्वतं वैष्णवं तन्त्रं पञ्चरात्ररूपमाचष्ट। भगवत्परिचर्यानिरूपणं न भगवद्व्यतिरेकेणाऽन्यशक्यमिति। कर्मणां प्ररोहनाशस्तेनेति परिचर्यायां सर्वाणि कर्माण्यङ्गभावं भजन्ते। परिचर्याया भगवद्भक्तित्वेन भगवत्त्वे सर्वेषामेव नैष्कर्म्यम्॥८॥

SRI SUBODHINI: Our Lord’s power has “ingressed” (Aavesha) into Sage Naarada. Hence this incarnation as Sage Naarada is considered as “special”. Sri Naarada is a sage and seer (Rishi). A “Rishi” is the seer of “Manthra” — sacred chants — which are “part” of any

sacrifice or other type of worship. Hence, Sage Naarada has been described as the "third" incarnation of our Lord. Alternately, as "Manthram" (sacred chants) follow the two previous factors viz. materials and the celestial deities (in a sacrifice), this is called as the "third" factor. It was our Lord only, as the "Purusha", in the first instance, who had become the Sanakaadi brothers (as sages only). But as these brothers followed the path of knowledge (Jnana), which is not part of "actions" (Karma), our Lord took the form of a celestial sage (Devarishi) and gave to the world the "Paancharaatra Tantra", which is a system of worship of Lord Vishnu. **ONLY OUR LORD CAN EXPLAIN THE NATURE AND FORM OF WORSHIP FOR HIMSELF! NO ONE ELSE!** Hence our Lord "ingressed" into Sage Naarada for this purpose.

In the performance of service and worship of our Lord, all "actions" done, become part of this worship and through this, these "actions", done as a service and worship of our Lord, does not become the cause for "bondage" for the "Jeeva". Due to this, "action" becomes as good as "inaction", as there is no "desire" for the results of the "actions" done, with the sole motive of service and worship of our Lord! Here, this factor of service and worship of our Lord becomes very important, and not of "actions". This service and worship of our Lord is "devotional" (Bhakthiroopa) in nature, which in turn, is of the divine form of our Lord only. This power of our Lord's devotion releases the devotee from the "bondage" of Karma.

तुर्ये धर्मकलासर्गे नरनारायणावृषी।

भूत्वाऽऽत्मोपशमोपेतमकरोददुश्चरं तपः॥१॥

VERSE 9 Meaning: “ A “part” (amsa) of “dharma” took the female form of “sraddha”, and other wives From the wife called “Moorthy”, our Lord’s 4th incarnation of “Sri NaraNarayan” took place. Our Lord Sri NaraNarayana did intense “penance” with total peace in their “Aatma”

श्रीसुबोधिनी: नरनारायणयोश्चतुर्थाश्रमधर्मप्रतिपादकत्वेन तुरीयत्वम्। अथवा। ब्रह्मचर्ययज्ञभगवत्परिचर्योपशमाः क्रमेणाऽऽश्रमधर्माः। धर्मकलाः श्रद्धादयः। तासां सर्गे जाते पश्चान्मूर्त्तिभूतधर्मरूपा मूर्तिः। धर्मस्तु वेदमूल इति मूर्त्या ऋषिरूपेणाऽऽविर्भूतौ। पारमहंस्यधर्मो द्विविध इति। सहस्रकवचवधार्थमित्यन्यत्र। नारायणोऽवतारः। नरे आवेशः। तयोस्तपो ज्ञानसहितमित्याह—**आत्मोपशममिति।** आत्मन उपशमः शान्तिर्ज्ञानं, ज्ञानसाध्या वा। सर्वत्र हि तपः क्रोधसहितम्। शान्तिसहितं तु लोके दुर्लभमिति **दुश्चरमित्युक्तम्॥९॥**

SRI SUBODHINI: Sri Nara Narayana followed the “4th Aashrama” viz. the state of “Sannyasi” (renunciation). Hence their “incarnation” is described as the 4th incarnation of our Lord. Alternately, the celibate life, performance of sacrifices, doing service and worship of our Lord and leading a totally “peaceful” life respectively pertain to the “Aashramaas” (stages of life) of a celibate, a householder, an anchorite and Sannyasa respectively. The Vedas say that, “a wife is half-part of an husband” (“ARDHORVA YESHA AATMANO YATPATNI”). Due to this, women such as Sraddha and others, who were the wives of Dharma, are described as “parts” of Dharma (“Kaala” or “Amsa”). On the origin of Sraddha and other women, Dharma took the form of the woman called “Moorthy”, from whom Sri NaraNarayana were born. The Vedas are the basis of Dharma, and the “sages” are connected and related to the Vedas. Hence, from the woman called as “Moorthy”, Sri NaraNarayana got originated with the form of “sages”.

The “Paramahamsas” (Sannyasis) have two types of “duties”. (1) With “Bhakthi” to our Lord. (2) With “detachment” (Vairagyam). At some other place, it has been said, that Sri Nara Narayana’s incarnation took place with a view to destroy Sahasrakavacha. But in Srimad Bhagavatam, it has been said, that this incarnation of our Lord as Sri Nara Narayana was taken with a view to instruct the world on the subject of “renunciation”! “SriNarayana” is our Lord’s incarnation and “Nara” is our Lord’s power being “ingressed” (Aavesa) in this divine sage. The word “having attained total peace in their Aatma” (AATMOPASAMAM) indicates, that Sri Nara Narayana had attained the “merger” (Laya) with their “Aatma” with the “knowledge” of reality. Alternately the “peace in the Aatma is attained through “Jnana” (knowledge).

Penance is always correlated to “anger”, as “penance done in peace” is rare in this world. Hence, the word “very rare” (DUSCHARM) — meaning, that Sri Nara Narayana did not get anger “even when the celestial “Apsaras” had come to entice them with “desire”. In other words, such a type of “penance”, has never been done, before by anyone!

Here, the incarnation of Sri Nara Narayana is one incarnation only and not separate. Hence, both of their tasks and actions are also similar like these actions in one incarnation.

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम्।

प्रोवाचाऽऽसुरये साङ्ख्यं तत्त्वग्रामविनिर्णयम्॥१०॥

VERSE 10 Meaning: “The fifth incarnation of our Lord is Lord Kapila, the master and Lord of all “Siddhas”

(who have attained “Siddhies” or powers). Our Lord Kapila, resuscitated and revived the system of “Sāṅkhya” Sastra, which had been lost through the force of time, and which describes the spiritual principles. He gave this as His instructions to the sage Aasuri.”

श्रीसुबोधिनी: साङ्ख्यस्य वेदानन्तरभावित्वादाश्रमानन्तरत्वेन पञ्चमत्वम्। पूर्वं हि पुराणेषु साङ्ख्यं सिद्धम्। तत्पुराणानामचाराद्योगादिभिः साङ्ख्याच्च संन्यासस्य चाऽङ्गभूतस्याऽभावात्साङ्ख्यं कालेन विप्लुतम्। पुनः कालविप्लवशङ्का वारयति—सिद्धेश इति। सिद्धियुक्ताः सिद्धाः। तेषां मनःसिद्धयैव न विप्लुतं भविष्यतीति भावः। आसुरिर्ऋषिः। इदं ज्ञानं स्त्रीशूद्रसाधारणमिति प्रवर्तकस्य तादृशं नाम। सङ्ख्या हि पदार्थानामसाङ्ख्यप्रतिपादिका भवति साधर्म्यवैधर्म्यरूपा। तस्याः फलमाह—तत्त्वग्रामविनिर्णयमिति। तत्त्वानां समूहस्य विशेषेण निर्णायकम्॥१०॥

योगस्य षष्ठत्वात्तत्प्रवर्तकमाह—

SRI SUBODHINI: The knowledge of “Sāṅkhya” succeeds or comes after the Vedic knowledge. After observing the Vedic rules and duties regarding the 4 “stages” in life (e.g. “Brahmacharya” etc.), a person gets the knowledge of the Sāṅkhya Sastra. Hence, Lord Kapila is hailed as the 5th incarnation of our Lord.

The knowledge about “Sāṅkhya” had been already described in the “Puranaas”. But as these “Puranaas” were not publicized, and due to the mixing of “Yoga” with the “Sankhya” system, the true value of total “Sannyaasa”, (renunciation) which is a vital part of this system, was not recognized, and due to this, the Sankhya system itself was lost, through time!

Lord Kapila reinstated and revived this system, and He also ensured, that this system does not get lost through “time”. This is proved by the use of the word

“Siddhesa” (master and Lord of “Siddhas”) in this verse. The sage with “Siddhi” (attainment) is called as a “Siddha”, and Lord Kapila is the master and Swami of all “Siddhas”! Through the “mental” attainments of sages like Lord Kapila and others, this system of Sankhya did not get lost again! Lord Kapila gave instructions on this Sankhya system to sage Aasuri.

The meaning of the word “Kapila” is as follows. “Lord Kapila is the Lord who confers His blessings and welfare on all women, Sudras and others, who are committing “sins” being attached to various materials and pleasures”. (KAPEEN VISHAYATHMAKAN LAATI). In other words, this knowledge of Sankhya can be taught to everyone, including women, Sudras and others. The name “Aasuri” denotes to the sage Aasuri.

Where, in the system, there is a fixed number for the “principles” (Tatwam), that system is called as “Sankhya”. In this system, particular and clear-cut divisions of the “principles” have been made. Many of these divisions deal with the “same” principles or nature and many others with the “opposite” principles.

Brahmacharya (continence), performance of Yagnas, service and worship of our Lord, attaining “peace” in oneself, and Sankhya have been described up to now. “Yoga” is the 6th way or path. Hence, the incarnation of the originator of the path of Yoga (Lord Dattatreya) is being described below.

पष्ठमत्रेपत्यत्वं वृतः प्राप्तोऽनसूयया।

आन्वीक्षिकीमलर्काय प्रहादादिभ्य ऊचिवान्॥११॥

VERSE 11 Meaning: “Our Lord, manifested, as His 6th incarnation, as Lord Dattatreya, as the son of sage

Atri and his wife Sati Anasooya – on being prayed for by them! Lord Dattatreya instructed sages like Alarka and Prahlaada and others on the Yogic way of attaining the knowledge of the “Aatma” (Aatmavidhya). ”

श्रीसुबोधिनीः षष्ठमिति। अनसूयया मत्सदृशव्याजेन मामेव वृतवतीतीर्ष्याऽभावेन। मात्रा वा। आन्वीक्षिकी योगपुरस्सराऽऽत्मविद्या। अलर्को राजा। स हि राजसः। तत्र शास्त्रपरिनिष्ठायाः सन्दिग्धत्वात्प्रहादादिभ्य उक्तवान्। प्रहादस्तु स्पष्टः॥११॥

एवं ब्राह्मणानां षड्विधत्वमुक्तम्। षट् कर्माणि ब्राह्मणे प्रसिद्धानि। त्रीणि क्षत्रिये। तदर्थं त्रीनाह यज्ञऋषभपृथुरूपान्। शत्रुजयो धर्मनिष्ठा प्रजापालनं चेति त्रिषु प्रतिष्ठितम्। अतो भिन्नप्रक्रमं वक्तुं तत इत्याह—

SRI SUBODHINI: Our Lord had surmised, that mother Anasooya had asked Him, to “have a son like our Lord only”! Hence, without any envy or pride, our Lord manifested as Lord Dattatreya, as her son. Sage Atri had desired for our Lord’s descent, and the Lord in turn, got His “birth” from Anasooya. In the Puraanas, it is mentioned, that both Atri and Anasooya had desired and prayed for our Lord to take “birth”, as their son.

The “knowledge of Aatman”, was given, as an instruction based on the Yogic path, by Lord Dattatreya to king Alarka. But as this king was “Rajasik” in nature, Lord Dattatreya got a doubt about the devotion or otherwise of this king, on the “instructions” given to him. Hence, our Lord Dattatreya gave this “system” (Sastra) to Prahlaada and other great souls. Sri Prahlaada, being the foremost among the devotees of our Lord, was entitled to receive this “Upadesa” (instruction).

The name of Anasooya has two meanings. (1) The one without envy or jealousy. (2) Mother Anasooya.

These 6 systems are well known and practiced by noble and saintly Brahmins. The incarnation of our Lord as Lord Varaaha (boar) being symbolic of "anger", should have been adopted or worshipped by the warrior class. But as the Lord Varaaha took "birth" from Lord Brahma, this incarnation also is respected and worshiped by the Brahmins.

The warrior class are supposed to have 3 main "duties" (functions - Dharma) viz. (1) Conquest over enemies. (2) Adherence to "Dharma" (righteousness) and (3) protection of people or subjects in the land ruled by them. Hence, through the next 3 verses, our Lord's incarnation as Yagna, Rishabhadeva and king Prithu are explained. Up to now, the "Brahmins" have been explained. Now, the "warrior" class will be explained.

With a view to emphasize the departure from the usual topic, the word "Tataha" (thereafter) has been used as the "start" of the following verse.

ततः सप्तम आकूत्यां रुचेर्यज्ञोऽभ्यजायत।

स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम्॥१२॥

VERSE 12 Meaning: "Afterwards, as the 7th incarnation, our Lord manifested as the "Lord of sacrifices" (Yagna Narayana) as the son of Ruchi and mother Aakooti. He protected the celestial groups of Yaama and others and the sage Swamyabhuva."

श्रीसुबोधिनीः आकूतिर्मनुकन्या॥ स च यज्ञो रुचेर्जातोऽपि पुत्रिकापुत्रः यज्ञो हि ब्राह्मणैः क्रियमाणः क्षत्रिये फलति। तथा सोऽपि यामाद्यैः प्रथममन्वन्तरदेवादिभिश्चतुर्विधैः समं तपसि स्थितमनुरक्षां विधाय तदनन्तरं पालितवानित्यवलारप्रयोजनम्। प्रियव्रतादयस्तु कल्पान्तरे राजानः प्रथममसमर्था इत्यग्रे उपपादयिष्यते॥१२॥

SRI SUBODHINI: Mother Aakooti was the daughter of Swaayambhuva Manu. Though our Lord had taken the incarnation as Sri Yagna Narayana, as the son of Prajaapati Ruchi and mother Aakooti, Swaayambhuva Manu, kept his grandson with him only! Swaayambhuva Manu had made Ruchi accept this proposal to keep their child at his home, at the time of his daughter's marriage. The purport of this is, that a "Yagna" (sacrifice) is conducted by the Brahmins, and the "result" is attained by the warrior class. Here also, our Lord was born as a Brahmin, in the house of Ruchi, and our Lord was brought up by the warrior Swaayambhuva Manu, who began to do penance, after making our Lord as his "protector". At this time, our Lord Sri Yagna Narayana, protected this Universe, along with the 4 types of celestial beings called as "Yaama" and others. This "ruling and protection" were the main objects of this incarnation of our Lord. King Priyavrata and others came afterwards. During the time of Lord Yagna Narayana, these kings were not "capable" at all. This will be told later.

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः।

दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम्॥१३॥

VERSE 13 Meaning: "Taking His 8th incarnation, our Lord manifested Himself as Lord Rishabhadeva, as the son of king Nabhi and mother Merudevi. He was respected by all the persons belonging to all the 4 "Aashrams" (stages of life). He took the courageous divine form of being a "Paramahamsa", and showed this path of renunciation to the Universe." (A Paramahamsa" is a Saadhu, who has renounced this world (Sannyasa) and roams around in this world, fully detached.)

श्रीसुबोधिनी: स्वस्थे हि देशकाले सर्वाश्रमधर्मा इति यज्ञानन्तरमृषभकथा। पूर्वोक्तक्रमस्योत्तरत्र विवक्षितत्वादष्टमादिपदप्रयोगः। मेरुदेवी मेरुदुहिता। मातृपुत्रत्वं वारयितुं तुशब्दः। प्रतिपक्षशङ्काभावार्थं वा। अयं तु गुणावतारस्य विष्णोरवतारः। तदाह—**उरुक्रम इति**। ऋषभनिरूपितसंन्यासधर्मे मुख्यं धैर्यं साधनम्। अन्त्याश्रमत्वात्सर्वाश्रमनमस्कृतम्। एषा हि पराकाष्ठा निवृत्तिमार्गे। न त्वन्त्याश्रमित्वेन पाषण्डत्वसम्भावनेति नमस्कृतम्॥१३॥

SRI SUBODHINI: When “time” and “place” are “peaceful”, and “welfare giving”, then all the people of the 4 kinds of “Aashrams” (stages in life) can perform all their duties well and peacefully. Our Lord Sri Yagna Narayana made both the “land” and “time” peaceful and prosperous. After this incarnation, the incarnation of Lord Rishabhadeva is being explained due to this reason only. This is the 8th incarnation of our Lord.

Mother Merudevi — i.e. daughter of Meru. The syllable “Tu” (but) indicates, that the “son” was not like his “mother”. Alternately, Lord Rishabhadeva did not go against Vedic Dharma, like it was done by Lord Buddha. This incarnation is from Lord Vishnu, which is indicated through the word “URUKRAMAHA” — Lord with great courage and strength.

“Courage” (Dhairyam) is the predominant quality in this incarnation of Lord Rishabhadeva, who professed the system of “Sannyasadharmā” (total renunciation). As the “Sanyaasa” stage in life is the “last one” (4th), it is said, that all the other three stages of life and the persons therein respect and regard this “Aashrama”! The “Saadhana” of Lord Rishabhadeva is the highest apogee and acme (Paraakaashata) of the “Nivruthi Marga” (the path of renunciation) — the word “Namaskrutam” denotes this. “Hypocritical” system (Paakhanda Dharma) is never

respected. This incarnation of our Lord took place with king Nabhi as the father and the daughter of Meru, as the mother. Through this incarnation, the most respected path of courage respected by all, has been described.

ऋषिभिर्याचितो भेजे नवमं पार्थवं वपुः।

दुग्धेमामोषधीर्विप्रास्तेनाऽयं स उशत्तमः॥१४॥

VERSE 14 Meaning: “Oh Brahmins! Our Lord Viraat Purusha, took the body of Prithu as His 9th incarnation. He got out of this mother earth all materials and medicines. Due to this, our Lord Prithu is much loved.”

‘श्रीसुबोधिनीः पृथुस्त्वावेशी। पृथोः सम्बन्धि वपुरिति वचनात्। अयं तु पुमानेव। स इति वचनात्। “श्रेयः प्रजापालनमेव राज्ञामि” ति वचनात्सर्वात्मकत्वाच्च भगवतः सर्वहितकारी धर्म ऋषभधर्मादप्युत्तम इति पृथोर्नवमत्वम्। ननु कथं वेनादवतारः? तत्राऽऽह—ऋषिभिर्याचित इति। तत्राऽपि न साक्षात्। किन्तु पृथुशरीरे। दुग्धा अदुग्ध, दोग्धा वा। अलौकिकत्वार्थं छान्दसपदप्रयोगः। इमामोषधीरिति द्विकर्मकम्। कर्मद्वयस्याऽप्यभीष्टत्वात्। एवं सर्वेषु द्विकर्मकेषु बोद्धव्यम्। विशेषेण पूरका इति सम्बोधने भवद्भिरेव बहुदोहेन सर्वं पूरितमिति ज्ञापितम्। दोहनमेवाऽवतारकार्यम्। न जीवसाध्यमिति। तेनाऽयं सः। तेन हेतुना पृथुर्नारायण इत्यर्थः। विशेषमाह। उशत्तमः। एवं सर्वोपकारकोऽवतारान्तरेष्वपि दुर्लभ इत्यतिकमनीय इत्यर्थः॥१४॥

एवं क्षत्रियभावेन त्रितयं निरूप्य वैश्यभावेन चतुष्टयमाह रूपमित्यादित्रिभिः—

SRI SUBODHINI: Instead of telling, that our Lord Narayana manifested Himself as Prithu, it is said that, that “our Lord took the body related to Prithu”. The purport of telling like this is, that this incarnation is due to “Aavesa” (ingress of our Lord). Prithu was also our

Lord only (Purusha) — as this can be seen through the use of the word “Saha” (he) in this verse — denoting our Lord, from whom all names and forms have come!

“For kings, protection of his subjects constitutes the highest welfare” (SREYAHA PRAJAPAALANAMEVA RAJNAAM). As our Lord was the “Aatma” of Prithu, king Prithu had in him, every type of auspicious “Dharma” conferring welfare on everyone (Sarva Hitakaari). This “Dharma” is considered as greater than the “Upadesa” of Lord Rishabhadeva.

How did Prithu take birth from the wicked king Vena, especially when, Prithu is symbolic of the highest Dharma of conferring welfare on everyone? Answering this doubt, it is said, that “the sages had prayed to our Lord, and the Lord manifested Himself in the body of Prithu” (and did not incarnate Himself in the form of Prithu). Prithu “milked” the cow of this earth, and took out all types of materials and medicines. This task was done in a “supernatural” (Aloukik) way.

The word “Vipraha” (who fulfills one’s desires in a very special way) has been used in this verse to mean, “Oh king Prithu! You too have “milked” Jnana (knowledge) and through this, you have made everyone get fulfilled in a very special way”. The word “Vipraha” is defined as “VISESHENA POORAKAHA = VIPRAHA” (See meaning given earlier).

The main task of this incarnation was to “milk” (Dohanam). This was not possible for the “Jeeva” to perform. Due to this requirement only, our Lord Sri Narayana “ingressed” into Prithu. This incarnation is considered as “much beautiful and loved” (Ramameeyam). In other words, during this incarnation, our Lord

conferred benefits and help to everybody, which is rarely seen in other “incarnations”. Hence this incarnation is hailed as very “beautiful and much loved” (ATI KAMANEEYAM).

In this way, through the first three verses, after explaining the “incarnation” of our Lord, with the “attitude” (Bhaava) of the “warrior class” (Kshatriya), our Lord’s “incarnations” with the “attitude” of the third caste viz. “Vaishya” are being described in the next 3 verses.

रूपं स जगृहे मात्स्यं चाक्षुषान्तरसम्प्लवे।

नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम्॥१५॥

VERSE 15 Meaning: “Our universal Lord, the “Viraat Purusha” took the “incarnation as a Matsya” (fish), towards the end of the aeon called “Chakshusha Manwantara”. He protected Vaiwaswata Manu and king Sathyavrata, by making them sit on the boat of this earth.”

श्रीसुबोधिनी: वञ्चनेन कार्यसिद्धिर्वैश्यता। “सत्याऽनृतं तु वाणिज्य” मिति वचनादेकं वञ्चकमपरं न विपरीतं च। चाक्षुषमन्वन्तरानन्तरं प्रलयो बाधित इति मायिकत्वं केचिदाहुः। वस्तुतस्तु स्वायम्भुवादीनां क्रमनियमेन न प्रतिकल्पं चतुर्दशत्वम्। अधिकारिणां मुक्तिसम्भवात्। तस्माच्चाक्षुष एव कदाचिच्चतुर्दशो भवति। कल्पेषु सात्त्विकादिविभेदान्मुख्यस्य प्राथम्यम्। सात्त्विकानि चत्वारि। इतरयोः पञ्च पञ्च। अतो बहुवाक्यानुरोधादुपपत्तिसम्भवाच्च न प्रलयस्य मायिकत्वम्। मार्कण्डेयदृष्टस्य तु तत्रैव स्फुटं प्रतिपादितमित्यदोषः। पृथिव्या देवरूपत्वात्रौकारूपताऽपि भवति। स च मन्वन्तरान्तरे विवस्वत उत्पन्न एवाऽस्मिन्मन्वन्तरेऽधिकारी भवति। अतोऽपि न मायिकत्वम्। भक्तपरिपालनमवतारधर्मः वैवस्वतमनुरिति भाविनी संज्ञा॥१५॥

SRI SUBODHINI: The “Vaisya” community is prone to complete their actions with “cunningness” (Vanchana). It has been said, that “business is governed through both “truth” (Sathyam) and “untruth” (Anrutam). Here, our Lord took the form of a “fish” as an act of “cunningness” (duplicity). But our Lord’s “words” were not cunning or of a “deceitful” nature! Usually, the “nature” of a “Vaishya” is not “cunning” but his “words” often are! In this way, during this incarnation as a “fish”, our Lord manifested both of these qualities viz. truth and untruth!

Sri Sridhara Swami in his Srimad Bhagavata commentary has regarded this “deluge”, as due to our Lord’s “Maya” only and not “real”, as usually, such a type of “deluge” occurs only after all the 14 “Manus” have completed their “time”!

But our Shri Mahaprabhuji says, that it is not necessary that the “14 Manu – period” has to be over, as thought of, for the “deluge” to come - as there are various methods of determining this successive “Manu” period. As “deserving devotees” attain “liberation”, after a deluge, perhaps this particular “Manu period” could have been the 14th one, and the “deluge” took place immediately!

The “aeon” of time (Kalpa) has three divisions, due to the three qualities of Satwa, Rajas and Tamas. Due to this, there are 5 “aeons” which are “Rajasik”, 5 in the “Tamasik” category and 4 in the “Satwika” category i.e 14 Manus of these respective qualities are seen. In this way, the Manu, of this “Chakshusha” aeon could have been the 14th Manu! Hence, to regard this “deluge” as caused by the “Maya” power of our Lord is not appropriate.

Sri Sridhara Swami has said that “this deluge is like the one, which was shown to the sage Markandeya (by our Lord) through His power of Maya”. Our Shri Mahaprabhuji says, that this view is not correct, as the deluge, which took place during the life of sage Markandeya has been specifically told as having been caused by the “Mayik” power of our Lord. But there is no mention of this type of deluge for this “aeon”. Hence, we should conclude that this deluge is not “Mayik” at all.

Mother earth is a celestial deity, and she could easily become a “huge boat”. Our Lord as the fish protected Vaiwaswata Manu by making him sit on this boat of “earth”, during this deluge (Pralayam). This king, Sathyavrata was born in the second “aeon”, as Vivaswaan’s son. He became deserving in this “aeon” only. Through this reason also, we can say, that this deluge is not “Mayik”. The main task of our Lord, during this incarnation was to PROTECT HIS BHAKTHA (DEVOTEES)!

The word “Vaiwaswata Manu” indicates the Manu, to whom our Lord had given “Upadesa” (instruction) during His incarnation as the “fish”. But the name of this king was Sathyavrata, who became the Vaiwaswata Manu later. Hence, to indicate this “future event”, this name has been used.

सुरासुराणामुदधिं मथ्न्तां मन्दराचलम्।

दध्ने कमठरूपेण पृष्ठ एकादशे विभुः॥१६॥

VERSE 16 Meaning: “During His 11th incarnation, our Lord of this “universal form” (Viraat Purusha), during the churning of the ocean by the celestial deities and the demons, took the form of a “tortoise” and held

the huge "Manthara" mountain on His back."

श्रीसुबोधिनी: कापट्येनैवाऽमृतमथनार्थं प्रवृत्तेः कूर्मस्याऽपि वञ्चकहितकारित्वदत्र प्रवेशः। पूर्वकल्पस्थत्वान्मत्स्यस्य न क्रमो बाधकः। वञ्चनाधिक्यादेकादशत्वम्। एवमुत्तरत्राऽपि। उदधिं मथन्तां सुरासुराणां सम्बन्धि मथनसाधनं मन्दराचलं धृतवान्। कमठः कच्छपः। पृष्ठेन धारणमवतारसाध्यं जले ह्यनाधारे। ननु पृष्ठस्य पिच्छलत्वात्कथं धारणं सम्भवति? तत्राऽऽह—विभुरिति॥१६॥

एकस्य द्विरूपत्वमाह—

SRI SUBODHINI: Our Lord had told the celestial deities, that "the demons will face difficulty and you will attain the welfare and good results" (KLESHA BHAJO BHAVISHYANTI DAITHYA YOOYAM PHALA-GRAHAHA). In this way, our Lord, cunningly inspired both the celestial deities and the demons to churn the ocean to get "nectar" (Amrut). This is an act of "cunningness" on the part of our Lord — although done with a view to bless the good devotees. Our Lord took the form of a "tortoise" (Koorma) to do "welfare" on His devotees. This incarnation is regarded, as the one taken with the "attitude" of a "Vaishya". As our Lord's incarnation as the "fish" took place during the earlier "aeon" (Kalpa), here, it is said, that His incarnation as the "tortoise" took place after His incarnation as the fish! Hence, there is no contradiction.

During the churning of the ocean, our Lord cunningly inspired the demons to hold the "head" portion of the serpent to be used as the rope! The Manthara mountain was held firmly by our Lord on "His" back, after the Lord having become a huge "tortoise"! Our Lord held this mountain firmly on his back, despite there was no "earth" at all, and the Lord stationed Himself, as a

tortoise, in the middle of the ocean! Only our Lord could achieve this! Usually, the back of a tortoise is slippery. Even then, how come this Manthara mountain was firmly held on the back of a tortoise? This doubt is removed by the use of the word “Vibhu” for our Lord, i.e. OUR LORD IS OMNIPOTENT AND HE IS “SARVA SAMARTHA” – ALL CAPABLE!

Now, through the next verse, the “two-forms” of our Lord as Danwantari are being described.

धान्वन्तरं द्वादशमं त्रयोदशमेव च।

अपाययत्सुरानन्यान्मोहिन्याऽमोहयत्स्त्रिया॥१७॥

VERSE 17 Meaning: “Our Lord’s incarnation as “Danwantari” is both the 12th and 13th incarnations. Our Lord brought the “nectar” (Amrut) through His divine form of Lord Danwantari. He took the most enchanting “female” form of “Mohini”, with a view to “infatuate” the demons, and to enable the celestial deities to drink this “nectar”.”

श्रीसुबोधिनीः धान्वन्तरमिति। अत्र मादेशश्छान्दसः। द्वादशे मातीति वा। धन्वन्तरिपदेनैव आयुर्वेदप्रवर्तनादेः स्पष्टत्वात्। प्रकृते त्वन्यार्थकथनान्नाऽवतारप्रयोजनमित्युक्तम्। धान्वन्तरमेव त्रयोदशम्। एव च शब्दौ सन्देहविरोधनिवारकौ। धान्वन्तरं रूपं धन्वन्तरेः सम्बन्धि। देवकर्तृकपानकर्मत्वादमृतस्य न भगवत्कार्यमिति प्रयोजककर्तरि सुरा एव कर्मत्वेनोक्ताः। अर्थादमृतम्। अत्र त्रयोदशस्यैव चरित्रमुच्यते—अपाययदिति। अन्यानसुरान्। स्त्रिया करणभूतया अमोहयदिति च। अयमभिप्रायः। न हि भगवान् स्त्रीरूपेण सर्वैर्दृश्यते। सुरैर्भगवद्रूपेणैव दृश्यते। राहुसूचनाच्च। अतो वस्तुतो धन्वन्तरिरूपमेव। आकृत्यन्तरबोधनं तु सामर्थ्यात्। अमृतहस्तस्य निर्गतस्य विच्छेदेनाऽस्य रूपस्य दर्शनात्त्रयोदशत्वम्॥१७॥

एवं चतुष्टयं निरूप्य पुनरन्येनोत्कृष्टप्रकारेण परम्परां निरूपयितुं नारायण वनृसिंहं निरूपयति—

SRI SUBODHINI: Both the 12th and the 13th incarnations are from the same “incarnation” of our Lord. In this verse, the incarnation of our Lord as “Danwantari” has been mentioned without any “result” (of conferring grace, benefits etc.). but through the very holy name of “Danwantari”, the originator of the “Ayurveda” system of medicine is clearly referred to. Hence, the “reason or result” of this incarnation has not been told separately. This system of “Ayurveda” is for the “Jeeva”. But this cannot be the only reason or result of our Lord’s incarnation. Hence this is not mentioned clearly.

Moreover, how can one “incarnation” become both the 12th and the 13th incarnations? This doubt is removed by the use of the word “Yevam” (in this way) in this verse. Lord Danwantari is our Lord’s “male” form, and our Lord’s incarnation as “Mohini” is female! This “seeming opposition” is removed by the use of the syllable “Cha” (and) in this verse. The meaning of the word “Danwantari” is the “form related to Danwantari”. The drinking of “nectar” was done only by the celestial deities, and this was not the “task” of our Lord. Hence, our Lord is considered, here, as the “doer” (Karthā) and the “celestial deities” are the “task” (Kaaryam). It was our Lord, who made the celestial deities drink this nectar! Though in the verse, the word “nectar” (Amrut) is not used.

This Leela of making the celestial deities drink the nectar is the task of our Lord’s 13th incarnation. Our Lord, through His enchanting female form of Mohini, infatuated all the demons — though in reality, our Lord’s

form of “Mohini” was not “female” at all (i.e. of a woman). In fact, He was not seen as a “female” by everyone — the celestial deities saw our Lord as He, Himself is! If this was not so, He could not have punished “Rahoo” planet — being a woman — as both the “moon and sun” would not have indicated to our Lord (if He was a “woman”) that “Rahoo” had come and sat in between them!, with a view to taste this nectar! Hence, the Lord, as Danwantari showed Himself as “Mohini” for the demons only, and the Lord showed Himself as Lord Danwantari only to the celestial deities! This was done by our Lord through His limitless powers that He could appear in a “dual” nature, at the same time! The celestial deities saw Lord Danwantari with the vessel of nectar, and the same “form” was seen by the demons, as the most infatuating Mohini! In this way, this “Mohini” incarnation of our Lord is considered as the 13th one. Here also, the demons were cheated. Hence, this “incarnation” also is to be deemed as one with the “attitude” (Bhaava) of a “Vaishya”.

In this way, after explaining our Lord’s incarnation of the fish (Matsya), the tortoise (Koorma), Danwantari and Mohini, with a view to once again, describe, in the best possible way, our Lord’s various other incarnations, it is explained, through the next verse, that our Lord’s incarnation as “man-lion” (Nrisimha) is our Lord Sri Narayana only i.e. His own manifestation.

चतुर्दशं नारसिंहं बिभ्रद्वैत्येन्द्रमूर्जितम्।

ददार करजैरूरावेरकाङ्कटकृद्यथा॥१८॥

VERSE 18 Meaning: “Our Lord Sri Narayana took His 14th incarnation as Sri Narasimha (man-lion) and like

a “mat-maker” cleaves into pieces the Yera grass with the help of pointed Yera sticks only, our Lord, keeping the strong Hiranyakasipu on His lap, tore him into pieces.”

श्रीसुबोधिनी: पुष्टिमागोऽयमिति पूर्वस्माद्विशेषः। पूर्वस्य क्रमस्य विवक्षितत्वाच्चतुर्दशत्वम्। नरसिंहसम्बन्धि नारसिंहं रूपम्। द्विरूपत्वेनाऽलौकिकत्वात्पुष्टित्वम्। अत्र हि भक्तिरेव मुख्या। यतः स्वीयमपि हत्वा तदीयं पालितवान्। दैत्येन्द्र हत्वा दैत्यं च। इद्रपदेनाऽवध्यता च सूचिता वधे हेतुः—ऊर्जितमिति। करजैर्नखैः। ऊराविति ब्रह्मवाक्यसत्यकरणार्थम्। एरका कटतृणविशेषः। नखैरनादरेण विदारणे दृष्टान्तः—कटकृद्यथेति। लोकहितार्थं तद्वध इति सूचितम्॥१८॥

SRI SUBODHINI: THIS PATH OF GRACE IS THE PATH OF “ANUGRAHA” (BLESSING AND GRACE OF OUR LORD). Due to this factor, this particular incarnation has many special features in comparison to the other previous incarnations of our Lord. This incarnation, as Sri Nirsimha, is the 14th incarnation of our Lord Sri Narayana. Our Lord took the “supernatural” (Aloukik) form of both “man — lion”, and due to this, our Lord’s “grace” (Pushti) is shown and present - AS IN GRACE, THERE IS NOTHING “WORLDLY” IN THIS INCARNATION, OUR LORD HAS GIVEN IMPORTANCE AND PREDOMINANT PRIORITY TO “BHAKTHI” ONLY! As in his previous birth, Hiranayakasipu, being as associate (gatekeeper at Sri Vaikuntam) of our Lord, “belonged” to Him only! Our Lord destroyed him and protected His devotee Prahlada, who was the son of this demon king Hiranyakasipu. ALL THIS, WAS DONE BY OUR LORD, WITH A VIEW TO PROTECT AND SAFEGUARD “BHAKTHI” — AND TO BRING OUT THE VALUE, GLORY AND

IMPORTANCE OF "LOVING BHAKTHI" TO OUR LORD, AND ALSO BRINGS OUT OUR LORD'S "LOVE" TO HIS LOVING DEVOTEES.

Although, Hiranyakasipu was the demon, who had become "Indra" (the ruler of celestial deities), he was destroyed by our Lord, as per His wish and desire to "redeem" him. As per the boon given by Lord Brahma, none could destroy him i.e. no one created by Lord Brahma can destroy him. He was so strong that, he broke all righteous rules and "Maryaada" of conduct in this world, and due to this, he was destroyed. He had secured a "boon" from Lord Brahma, that he cannot be killed by a weapon, by man or by an animal. With a view to make Lord Brahma's words come true, our Lord killed this demon using His nails! This demon, as part of his "boon" had also been blessed, that he cannot be killed either on earth or in the air. Due to this, our Lord kept his demon on His lap and killed him! - like the "mat-maker" cleaves the Yera grass into small threads. Our Lord did all this, with a view to confer welfare on the Universe, in the same way, as the "mat-maker" does!

पञ्चदशं वामनकं कृत्वाऽगादध्वरं बलेः।

पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम्॥१९॥

VERSE 19 Meaning: "Our Lord Sri Narayana, taking His 15th incarnation, became Lord Vaamana, and using the ruse of "begging" for 3 feet of land, and with a desire to claim back the "heaven" from king Bali, went to attend the sacrifice, being performed by king Bali."

श्रीसुबोधिनी: एवं भक्तिमार्गे नवाऽवतारान्कथयन्प्रथमं प्रह्लादरक्षको नृसिंहो मुख्य इति मूल्यत्वेन कथितः। ततो ब्रह्मभावेन त्रयः। त्रयश्च क्षत्रभावेन। एको वैश्यभावेन। पुनरग्रिमस्य मूलरूपमेकेनेति नवधा निरूपणम्।

भक्तिरनवच्छिन्ना न निवर्तत इति। सायुज्ये सेवाऽऽरम्भवत्। कल्किरग्रिमारम्भ इति हेतुः। क्षयपाददित्यां जातो वामनरूपो ब्रह्मचारी पञ्चदशः। अवामनोऽपि वामनकं रूपं कृत्वा बलेरध्वरमगादिति भक्तहितार्थं स्वस्य धर्मस्य चाऽन्यथाकरणं पूर्वस्माद्विशेषः। प्रत्यादानं दत्तस्य पुनर्ग्रहणम्। इह पर (?) आत्मनः पदत्रयम्। गमने कामितोऽर्थ उत्तरार्द्धे निरूपितः। चरित्रं तु गमनमेव॥१९॥

SRI SUBODHINI: In this way, explaining the 9 incarnations of our Lord taken with a view to augment and sustain this path of Bhakthi, the first incarnation taken by our Lord to protect devotee Sri Prahlada assumes importance. Hence, this incarnation has been explained as the first one (the basis and root). Then, descriptions of our Lord's incarnations, with the attitude of Brahmins (3 in number), with the attitude of the "warrior" clan (3 in number) and with the attitude of a "Vaisya" (1 in number) will be done later. In the last incarnation, our Lord's incarnation as "Kalki" will be described. Towards the end of the Kali Yuga, even though every type of instrument or facility is absent (i.e. nothing virtuous remains at this time), through the mere association of the fragrance and beauty of our Lord's divine presence, our Lord Kalki, once again, will herald the dawn of the aeon of truth (Sathya Yuga). Hence this "Kalki" incarnation is also regarded as the "root — basic" (Moola Avataara) incarnation of our Lord. This will be described, later, through one verse. In this way, in this path of Bhakthi, there are 9 incarnations described from the "Sri Narasimha" incarnation, up to Sri Kalki.

The love and devotion (Bhakthi) to our Lord, described firstly from the "root — basic" (Moola) incarnation of our Lord as Sri Narasimha continues and

flows freely till it reaches the “root – basic” (Moola) incarnation of Lord Kalki. Even after attaining “union” with the divine self of our Lord, (BHAGAWAT SWAROOPA SAAYUJYAM) and even after crossing the threshold of the attitude of “Lord and devotee” (master and servant), an ideal loving devotee of our Lord, through the will and desire of our Lord, comes out of this attainment of “being one” with our Lord, and, once again, begins to serve and worship our Lord, with intense love and Bhakthi. In the same way, in the end of Kaliyuga, even after the ending of all “Saadhans” and ways, due to the fragrance and beauty of our Lord’s divine presence, the dawn of “Sathyayuga” begins. This will be made possible by this incarnation of our Lord as Lord Kalki, which is also considered as the “basis – root” incarnation of our Lord Sri Narayana. This incarnation is the “beginning” of Sathyayuga, after ending of Kaliyuga. Hence this incarnation is regarded as “Moola” – root-basis – incarnation!

Our Lord’s 15th incarnation is the divine celibate form of Sri Vaamana, as the son of mother Aditi and sage Kasyapa. Though our Lord is not “small” (short), He, took this “small” form, and went to attend the sacrifice being performed by king Bali. With a view to confer welfare on His devotee Indra, our Lord kept aside all His powers opulence etc. and He made His universal form, into a very small one. He became a “beggar” leaving His vast powers of opulence! This is the special feature of the incarnation as Lord Vaamana, in comparison to the earlier incarnation of our Lord as Sri Narasimha.

King Bali had attained the “heaven” as willed by our Lord only i.e. as per His desire! Our Lord, now, decided to take this back from King Bali, and went to

attend the sacrifice of King Bali. This entire Universe has come out of our Lord's "three" feet! Our Lord asked (begged) King Bali to give Him only "3 feet of earth". Our Lord's aim of asking for this, is spoken of in the latter part of this verse. The Lord had manifested as the son of sage Kasyapa, and then had gone to Bali's sacrifice. This is the story of this incarnation of our Lord as "Vaamana".

अवतारे षोडशमे पश्यन्ब्रह्माद्रुहो नृपान्।

त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम्॥२०॥

VERSE 20 Meaning: "Our Lord taking His 16th incarnation as Lord Parasurama, on seeing the wicked kings, who hated the Brahmins, got angry and made this earth bereft of the warrior class for 21 times."

श्रीसुबोधिनी: क्षत्रियायां जातं परशुरामरूपं षोडशम्। सप्तधा हनने निर्बीजत्वं जातम्। पुनर्ब्राह्मणादुत्पन्नाः समृद्धाः। पुनः सप्तधा। एवमेकविंशतिधा निःक्षत्रिया पृथिवी कृता। पितृवधस्य निमित्तत्वेऽपि ब्रह्मरक्षैव हेतुः॥२०॥

SRI SUBODHINI: Our Lord got originated as Sri Parasurama as a "warrior" scion only. When He destroyed the 7 generations of warrior clans, a time came, that there were no "warrior" princes at all on this earth. Later this warrior class was originated by the Brahmins through women of the warrior class. Lord Parasurama destroyed these 7 generations of warrior class too! In this way, He made this "earth" bereft of the warrior class for 21 times. He had destroyed them, as they were "hating" the Brahmins. Hence, the main purpose of this incarnation was to protect the virtuous Brahmins from the wicked kings.

ततः सप्तदशे जातः सत्यवत्यां पराशरात्।

चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः॥२१॥

VERSE 21 Meaning: "Our Lord, taking the 17th incarnation manifested Himself as Veda Vyaasa, as the son of mother Sathyavati and sage Parāsara. Our Lord, seeing the petty "thinking and concentration" power of the "humans", made many branches of the huge tree of the Vedas."

श्रीसुबोधिनी: ततः उपरिचरवसोर्मत्स्यगर्भाज्जातायां दाशकन्यायां तथा पराशराज्जातो वेदव्यास सप्तदशः। प्रकृते तृतीयः। वेदस्य तरुत्वं पूर्वं निरूपितम्। अनन्तमूर्तेर्यज्ञस्य ब्रह्मशिरस एका मूर्तिर्यावता वेदभागेन प्रतिपाद्यते सा एका शाखा। एवमन्याश्च। यद्यपि ब्राह्मणेन सर्वो वेदः पठनीयस्तथापि प्रमेयबलमालम्ब्य एकैव मूर्तिः सर्वा मूर्त्य इत्यल्पमेधसोऽपि पुरुषस्य वेदाध्ययनं भक्त्यर्थमपरश्च कालो यथाऽवशिष्यते तदर्थं खण्डशः कृतवानित्यर्थः॥२१॥

SRI SUBODHINI: From mother Sathyavati, who was born of a "fish" from one of the eight Vasus viz. Uparichar and through sage Parāsara, our Lord took His 17th incarnation as Veda Vyaasa. This is the 3rd incarnation, with the attitude of a Brahmin i.e. (1) Sri Vaamana, (2) Sri Parasuraama and now (3) Sri Veda Vyaasa.

The Vedas are the "eternal tree" and this has been explained already. The latter portion (Uttarakhanda) of the Vedas is the symbolic "head" of the Vedas. A branch of the Vedas is called, as of the "form" of our Lord of all sacrifices, and who has limitless "forms". In this way, there are several "branches" (Saakha) of this "Vedic tree", describing a particular "form" of our Lord, who has countless "forms" (Moorthy).

A Brahmin is supposed to learn the entire Veda.

Even then, through the strength of “Prameya” (our Lord, who is to be sought after and loved) consisting of the Vedic rituals in the first part, and the conception of the ultimate truth of “Brahman”, as described in the latter part of the Vedas (and their power to confer liberation), a Brahmin is supposed to contemplate and realize THAT, IT IS ONLY ONE DIVINE FORM OF OUR LORD, WHICH HAS BECOME ALL THE FORMS I.E. A DEVOTEE CAN ATTAIN THE DESIRED “RESULT” OF ALL THE FORMS FROM ONE DIVINE “FORM” (LORD) ONLY!

Hence, with a view to enable the dull witted humans to attain, at least, a rudimentary knowledge of the Vedas, and also to enable them to get time to attain true Bhakthi to our Lord, Sri Veda Vyaasa, made this huge “tree” of the Vedas into many branches. The purport is, that if someone were to attempt to learn the entire Veda, then, he may not get time to serve and worship our Lord, with loving devotion. This would make the “humans” not attain the highest goal and result of pure Bhakthi to our Lord. Hence out of His compassion, our Lord Veda Vyaasa made several branches of these Vedas separately.

नरदेवत्वमापन्नः सुरकार्यचिकीर्षया।

समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम्॥२२॥

VERSE 22 Meaning: “Later, with a view to complete the tasks of the celestial deities, taking a human form as a king, our Lord manifested as Sri Raamachandra, and showed great feats of power, like the conquest of the ocean and others.”

श्रीसुबोधिनी: भिन्नप्रक्रमार्थे रघुनाथादिरूपत्रयं वक्तुमतः परमित्युक्तम्।
क्षत्रियभावोऽत्र विविक्षितो यद्यपि सोमसूर्यभावेन द्विविधस्तथापि सोमस्य

वृद्धिक्षयरूपेण द्विरूपत्वात् त्रेधा निरूपणम्। नरदेवत्वं राजत्वम्। सुरकार्यं रावणवधः। अवतारचरित्रं तु समुद्रनिग्रहः। तथा मरुस्थलीकरणं परशुरामजयो वालिवधश्चेत्यादिशब्दार्थः॥२२॥

SRI SUBODHINI: With a view to differentiate from the incarnations explained earlier, the words “later, then” have been used. In the first instance, our Lord taking the incarnation, with the attitude of the “Brahmins”, has been explained, and now, the incarnation taken with the attitude of a “warrior” is being described. Though, there were only the two “main” warrior class viz. the “sun” dynasty and the “moon” dynasty, three incarnations have been described. How come? This is explained away by telling, that the “moon” is divided into two viz. the ascending moon and the declining moon. Hence these two moons + one sun = 3! In this way, our Lord’s 3 incarnations, with the attitude of the “warrior” attitude, have been explained.

Sri Ramachandra was a king. Our Lord Sri Narayana manifested in the form of Sri Rama, with a view to destroy the wicked Ravana, which was necessary to be done to protect and save the celestial deities. In this manifestation, our Lord performed several heroic courageous actions, especially His act of conquering the ocean (i.e. drinking it up), is specifically mentioned in this verse, as glorious! Other great feats included His conquest over Lord Parasurama, the killing of Vaali etc.

एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी।

रामकृष्णाविति भुवो भगवानहरद्धरम्॥२३॥

VERSE 23 Meaning: “Our Lord, taking His 19th and 20th incarnations manifested Himself as Sri Balarama and

Sri Krishna, in the Yadu (Vrishni) clan, taking two "births" and removed the "burden" of this mother earth."

श्रीसुबोधिनी: अतः परमष्टादशे बलरामे आवेशः। कृष्णोऽवतारः एकोनविंशे विंशतितमे। अत्र तकारलोपश्छान्दसः। वस्तुतः सोमस्यैकत्वादे शलोकेन निरूपणम्। वाष्ण्य (?) इति वक्तव्ये "ज्यादयस्तद्राजा" इति तद्राजसंज्ञायां 'तद्राजस्य बहुषु' इति प्रत्ययलोपे वृष्णिष्वित्युक्तम्। अत्र हि चतुर्णामवताराणां कृष्णरूपं स्थानम्। नारायणांशस्य केशस्य सुतपावृष्णिप्रसन्नस्य भगवतश्च तत्रैकमेव रूपं बहुरूपत्वेन विवक्षितम्। बलरामस्त्वेक एव। एवं पञ्चाऽवताराः। जन्मद्वयम्। तदुक्तम्—वृष्णिषु प्राप्य जन्मनी इति। ततश्च लोकेऽपि नामद्वयं प्रसिद्धमित्याह—**रामकृष्णाविति।** जन्मविशेषकार्यं तु भगवतैव कृतमित्याह— **भगवानहरद्वरमिति।** भूभारहरणमवतारकार्यं सामान्यतो लोकप्रसिद्धम्॥२३॥

SRI SUBODHINI: In the 19th incarnation as Sri Balarama, our Lord's power had got "ingressed" into Him. The 20th incarnation is our Lord Himself, who manifested as Sri Krishna. Through one verse only, both the incarnations of Sri Rama and Sri Krishna, have been described.

Here, all the 4 incarnations viz. Sri Narayana's "parts", of Kesa, the Lord, who was pleased with the husband-wife (our Lord's father and mother) of Sutapa and Vrishni, and our Lord Sri Krishna Himself, have been reestablished in our Lord's present incarnation as Shri Krishna. The purport is that "one" form of our Lord is described in many ways, and Sri Balarama is considered as "separate". In this way, 5 incarnations took place now. The actual "birth" took place only for two. In this world also, two holy names of our Lord became famous viz. Sri Raama and Sri Krishna. Our Lord Himself took these incarnations, with a view to redeem the "burden" of this earth, and He completed this task by Himself!

The extraordinary task of this incarnation is to redeem everyone!

ततः कलौ सम्प्रवृत्ते संमोहाय सुरद्विषाम्।

बुद्धो नाम्ना जिनसुतः कीकटेषु भविष्यति॥२४॥

VERSE 24 Meaning: “Afterwards, our Lord will manifest Himself as Buddha, during the Kaliyuga, in the Kikata territory, with a view to infatuate the enemies of the celestial deities, as the son of Jina.”

श्रीसुबोधिनीः भिन्नप्रक्रमार्थं कलौ सम्यक्प्रवृत्ते तद्धर्मप्रचारे जाते सुरद्विषां दैत्यराक्षसानां वैदिकेषूत्पन्नानां वेदत्याजनार्थं कीकटदेशेषु जिनस्य अजिनस्य वा सुतो बुद्धो जात इत्यर्थः॥२४॥

SRI SUBODHINI: The word “Tataha” (afterwards) indicates the beginning of a new subject i.e. now the incarnation with the attitude of “Vaishya” will be described. When Kaliyuga is intensely working (i.e. prevailing) i.e. when it's system of “Dharma” prevails, the enemies of the celestial deities, viz. the demons will take birth in the Brahmin families, (Vedic) and with a view to make them give up the study and learning of the Vedas, in the territory of Kikata, (Gaya) our Lord Sri Narayana will take the incarnation as the “Buddha”, becoming the son of Ajina (known as “Jina” also).

अथाऽसौ युगसन्ध्यायां दस्युप्रायेषु राजसु।

जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः॥२५॥

VERSE 25 Meaning: “After this, our Lord Sri Narayana, at the time of confluence of Kaliyuga with Sathyayuga, or at the end of Kaliyuga, on all the kings and rulers becoming as good as looters and robbers, will be born, as the son of Brahmin Vishnuyasaa and

manifest Himself as Lord Kalki, and become the master and Lord of the Universe."

श्रीसुबोधिनी: अथेति महान् भिन्नक्रमः। कूर्ममारभ्य बुद्धान्तं न पुरुषस्याऽवताराः। कल्की तु पुरुषस्याऽवतार इत्याह—असाविति। तत्र कूर्म आदिकूर्मस्य, धन्वन्तरिर्विष्णोः, नृसिंहः कालस्य, वामनो विष्णोः, वैश्वानरस्य परशुरामः, व्यासो विष्णोर्ज्ञानस्य, वासुदेवस्य रामः, संकर्षणस्य बलरामः, चतुर्णां कृष्णः वासुदेवस्य बुद्ध इति। युगसन्ध्यायां जातायां समाप्तायां न सन्त्येव राजानः। भूमिश्च शून्यप्राया। तथापि विद्यमाना अपि राजानो दस्यवः। प्रायग्रहण विष्णुभक्तिप्रतिपादकब्राह्मणसङ्गेन केषाञ्चिदतथात्वमिति। अत एव विष्णुयशा नाम शम्भलग्रामे वैष्णवः। तस्य गृहे पत्न्यां भविष्यतीत्यर्थः। जगत्पतिरित्यवतारप्रयोजनम्। जगतः क्षीणत्वात्पुनरुद्भवकर्तृत्यर्थः॥२५॥

अवताराणामेतावत्त्वं निवारयति—

SRI SUBODHINI: The word "Atha" (now) used in this verse, indicates a clear cut big departure from the usual topic. The incarnations of the tortoise onwards, till the incarnation of "Buddha", are not considered as the incarnation of the "universal Purusha" (Viraat Purusha) i.e. only this incarnation of Kalki is considered as the manifestation of the universal Purusha. The incarnation, as a "tortoise", is the incarnation of "Koorma" (a part of Sri Narayana). This has been explained in the verse "HIRANMAYETI BHAGAWAN NIRVISATI KOORMATANUM VIBHRANAHA". Lord Danwantari is the incarnation of Lord Vishnu, as also Lord Vaamana. Lord Narasimha is the incarnation of the divine factor of "Kaala" (time). Lord Parasuraama is the incarnation of Vaiswaanara. Veda Vyaasa is the incarnation of "Jnana" of Lord Vishnu. Sri Raama is the incarnation of Lord Vaasudeva. Lord Sankarshana took the incarnation of Sri Balarama and Lord Krishna is the incarnation of the 4 divine parts of our Lord Sri Narayana. Buddha

is the incarnation of Lord Vaasudeva. In this way, all these incarnations are to be understood.

Here, the word "Sandhya" is used to indicate the time, which is in the "middle" between the end of Kaliyuga, and the dawn of Sathyayuga. At this time, all the kings will not be righteous, as almost all of them would have become robbers and looters!. But, due to the association of devotees of our Lord Vishnu, who are good and virtuous Brahmins, sons of these, will not be robbers at all! Due to this, in the village of Sambhala, there will be a Brahmin born with the name of Vishnuyasaa, a great devotee of Lord Vishnu. In his house, as a son born to them, our Lord will manifest Himself as Lord Kalki. The word "the ruler/master of the Universe" (Jagatpati) is used to indicate the purpose and result of this incarnation. This incarnation is taken with the specific purpose of resuscitating this Universe, once again, after it's decline.

Incarnations are not this "much" only — but "countless", this is being told through the next verse.

अवतारा ह्यसङ्ख्येया हरेः सत्त्वनिधेर्द्विजाः।

यथाऽविदासिनः कुल्याः सरसः स्युः सहस्रशः॥२६॥

VERSE 26 Meaning: "Oh Brahmins! Like small canals emerge from a lake, which has endless supply of water, in the same way, from our Lord Sri Narayana, who is the treasure-house of Satwa, emerge countless incarnations."

श्रीसुबोधिनीः अवतारा इति। सत्त्वनिधेरिति हेतुः। पालनोद्भवादेरावश्यकं सत्त्वम्। द्विजा इति सम्प्रत्यर्थं सम्बोधनम्। बहुकालर्षित्वात्। अवताराणां स्वरूपमाह—यथाऽविदासिन इति। अविदासिन अक्षयजलस्य। कुल्याः क्षुद्रप्रवाहा दक्षिणदेशे प्रसिद्धाः॥२६॥

सर्वेषां सामान्यतः स्वरूपं प्रकृतिं फलं चाऽऽह ऋषय इति द्वाभ्याम्—

SRI SUBODHINI: Our Lord Sri Narayana being the “treasure house” of Satwa, is the cause for His “countless” incarnations — as this quality of “Satwa” is very essential for the origination and protection of all these incarnations. The addressal of “Oh Brahmins!” indicates the desire to get the “affirmation” from the sages, for the most valuable factor of our Lord’s “incarnations” being “countless”! “You are all Brahmins, and being sages, who live for a long period, you must have all seen so many incarnations of our Lord.”

The real nature of our Lord’s incarnations is “endless and countless” (Akshaya) and is now compared to a vast endless lake, from which, small canals and rivers emerge (this sort of “flow” is well known and usually seen in the south). In the same way, from our Lord, who is the never-ending treasure house of Satwa, countless incarnations always emerge and continue to emerge!

Through the next two verses, a description is done on all the other “manifestations” and their nature, make-up and the “result”.

ऋषयो मनवो देवा मनुपुत्रा महौजसः।

कलाः सर्वे हरेरेव प्रजापतयः स्मृताः॥२७॥

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्।

इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे॥२८॥

VERSES 27 and 28 Meaning: “The sages like Aryamaa, Manu, the celestial deities, the sons of Manu, and all other most glorious persons and all the Prajapatis, Mareechi and all other divine saints — in all these persons, our Lord’s power of opulence (Aishwaryam) has

got fully “ingressed” (Aavesa). As told earlier, “Sanatkumaara” and others are “part” manifestations of our Lord. Some others are the incarnations of our Lord’s “Kalaa” (attributes). BUT, OUR LORD SRI KRISHNA, IS THE SUPREME LORD HIMSELF. All these “incarnations”, give joy and happiness to this Universe, which is troubled and stressed by demoniac people.”

श्रीसुबोधिनी: ऋषयः अर्यमादयः। मनवः स्वायम्भुवादयः। देवा वस्वादयः। मनुपुत्राः प्रियव्रतादयः। महौजसः अन्येऽप्यतिवीर्यवन्तः। एते सर्वे सत्त्वमूर्तेर्भगवतो विष्णो रिरक्षिषोः कला धर्मावेशिन इत्यर्थः। प्रजापतयो मरीच्यादयः। एवकारेणाऽन्यसम्बन्धं वारयति। स्मृता इति प्रमाणम्। पूर्वोक्ताः कुमारदयस्तु केचन अंशा केचन कलाः। ते चाऽवताराऽऽवेशभेदेन निरूपिताः। चकारादनुक्ता अपि। पुंसो नारायणस्य ब्रह्माण्डमूर्तेरंशाः कलाश्च। कृष्णेऽपि तथात्वं सामान्यतः प्राप्तं तु शब्देन व्यावर्तयति। यस्यांऽशाः पुरुषादयः स भगवान् कृष्ण इत्यर्थः। सामान्यतः प्रयोजनमाह—इन्द्रेति। इन्द्रारयो दैत्याः तैर्व्याकुलं जगत् मृडयन्ति सुखयन्ति। प्रतियुगं चैतेऽवताराः। प्रतिकल्पं चतुर्दश मन्वन्तराणेव। असङ्ख्यातानामुक्तत्वाद्यथाप्रयोजनं सर्वत्राऽवतार इति बोद्धव्यम् ॥२७॥२८॥

कृष्णावतारप्रयोजनं नोक्तमिति स्वस्याऽज्ञानदोषं निवारयन्नवताराणां दुर्ज्ञेयत्वमाह—

SRI SUBODHINI: Sages like Aryamaa, Swayambhu Manu, the celestial deities such as Vasu, sons of Manu like Priyavrata and all others, who were of glorious achievements and powers — all these have the power of our Lord Vishnu “ingressed” into them — the powers of opulence, valour etc. — Hence, all these noble saintly persons are the symbols of our Lord’s “power and potency” having got ingressed into them! Likewise all the “Prajaapatis” and sage Mariehee and others also.

IN THE VERSE, THE WORDS “HAREREVA”

(ONLY HARI) emphasizes this point, that everyone of these are incarnations is of our Lord Hari only, and not of anyone else. The word "SMRITAH" (having memory thereof) indicates, that these sages have the "memory", that all these are the incarnations of our Lord Sri Hari only, and the proof and evidence for this, is the memory of the sages.

We have already explained the incarnations of "Sanatkumara" brothers and others. In some, our Lord's power was "ingressed", and others were His "Kalaas" (parts or qualities). The purport is, that all these incarnations were manifestations of Sri Narayana, who is the "universal form" of this Brahmanda! ;Or his "parts" or His power having been "ingressed" in them.

Where, we see the manifestation of our Lord's great power and strength, there, we have to see the incarnation of His "part" (Amsa). Where, the manifestation is only of "reduced and small bursts of strength and power", there we have to see the incarnation of our Lord's "Kalaa" (quality) or "power" (Vibhooti). The word "Kalaa" is meant to mean "ingress of power" (Avesa).

Here, in this verse, IT IS CLEARLY SAID, THAT OUR LORD SRI KRISHNA IS THE SUPREME LORD HIMSELF. The word "Tu" (but) emphasizes the fact, that our Lord Sri Krishna's manifestation is not an "incarnation", as he is the "whole", and not "part" of the aforesaid primordial Purusha (Sri Narayana).

It is said, that the "use and purpose" of these "incarnations" of our Lord, is for the sake of conferment of happiness and welfare to the anxiety-ridden and sorrowing Universe, arising out of the depredations of the demoniac persons. Hence, these incarnations are usual

and continuous like the cycle of 14 “Manus” period (Manwantara) during each “Kalpa” of time! i.e. “incarnations” of our Lord take place in each Yuga.

It is also said, that “incarnations” are “countless” (Asankheyaha). This is to indicate, that OUR LORD MANIFESTS HIMSELF, AS PER HIS WILL, DESIRE AND THE NEED (REQUIREMENT) OF THE SITUATION. THIS HAS BEEN CLEARLY STATED BY OUR LORD, IN THE GITA, WHEN HE DECLARED “WHEREVER, YOU SEE THE MANIFESTATION OF MY SATWIK POWER” (YAD YAD VIBHOOTIMAT SATWAM).

The main “purpose” of our Lord’s incarnation, as Sri Krishna, is not yet told. Sri Soota says, “I have not told the “purpose” of our Lord’s incarnation, as our Lord Sri Krishna. This is not due to “ignorance” (Ajnana) on my part (i.e. my “ignorance” should not be blamed). Why? IT IS IMPOSSIBLE TO KNOW FULLY THE PURPOSE OF OUR LORD SRI KRISHNA’S INCARNATION. IT DEFIES UNDERSTANDING, AND NO ONE CAN KNOW FULLY THE PURPOSE AND NATURE OF THIS GLORIOUS INCARNATION! — as per the following verse.

जन्म गुह्यं भगवतो य एतत्प्रयतः शुचिः।

सायं प्रातर्गृणन्भक्त्या दुःखग्रामाद्विमुच्यते॥२९॥

VERSE 29 Meaning: “The manifestation (origination) of our Lord Sri Krishna is a secret. Even a recanting of this ordinary way of rendering His incarnation, by a devotee, both in the morning and evening, after purifying himself, will redeem him of all types of sorrow and miseries. IF HE RECITES OUR LORD’S LEELAS,

WITH SINCERE LOVE (SRADDHA) AND DEVOTION, THEN, HE ATTAINS, EVEN, LIBERATION TOO!"

श्रीसुबोधिनीः जन्म गुह्यं भगवत इति। भगवतः कृष्णस्य जन्मगूह्यं गोप्यम्। न प्रकटतया च वक्तव्यमित्यर्थः। तर्हि कथं निस्तार इत्याशङ्क्याऽऽह—स एतदिति। एतदवताररूपं सामान्यतोऽस्मदुक्तम्। प्रयतः सार्वधानः। शुचिः शुद्धः। सायं प्रातर्भक्त्या स्तोत्रपाठं कुर्वन्दुःखग्रामाददुःखसमूहाद्विशेषेण मुच्यते। जन्मरहस्यज्ञानाभावेऽपि केवलं जन्मकीर्तनमात्रेणाऽपि सर्वदुःखनिवृत्तिरित्यर्थः। श्रद्धया गृणन्मुच्यत एव॥२९॥

एवं पुरुषाऽवतारं स्वांशावतारैः सपरिकरं निरूप्य तस्य विचारमाह एतद्रूपमित्यादिपञ्चभिः—

SRI SUBODHINI: Our Lord Sri Krishna's "birth" is a secret! No one should speak about this in an "open" way! — as our Lord Sri Krishna's manifestation is not like that of the "Jeeva", who gets forcibly "originated" due to it's own "past" Karmaas! Due to this, how can the "Jeeva" be progressed and redeemed? It is replied here, that even by reciting this ordinary rendering of our Lord's incarnation, after becoming sincere and pure, and with "love" (Prema), both morning and evening — by way of chanting His "Stotram" (glory — Sthuti) — this devotee will be specially freed of his sorrow of every type. Even though, a devotee is unable to clearly comprehend the "secret" of our Lord's incarnation as Sri Krishna, just by reciting His "manifestation", all of his sorrows are redeemed. Now, if a more sincere and ardent devotee, with love, utters the "praise" of our Lord's "manifestation", then he attains "liberation" (Moksha) itself!

After explaining the incarnations of the "Purusha" — as being "parts" or as "ingress of powers" (Parikara

— associates/servants) through the next 5 verses, further “contemplation” is done on these manifestations.

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः।

मायागुणैर्विरचितं महदादिभिरात्मनि॥३०॥

VERSE 30 Meaning: “Our Lord, who is of the divine form of “Chaitanya” (consciousness), though essentially formless, has caused, His quality of “Maya” and the “great principles”, to create this body of the Universe (Brahmanda) in His own “body”.”

श्रीसुबोधिनी: एतद्ब्रह्माण्डात्मकं भगवतो रूपं, पूर्णब्रह्मण एव सत्त्वोपहितस्य रूपम् शरीरव्यतिरेकेणाऽऽत्मनोऽन्यत्र वृत्तिलाभाभावात्। “अरूपवदेव हि तत्प्रधानत्वादि”ति न्यायेन ब्रह्मणि स्वतो रूपं नास्ति। तत्र हेतुः—चिदात्मन इति। जडमेव हि रूपं भवति। चैतन्यमात्रस्यऽमूर्तस्य रूपाभावादिति हिशब्दार्थः। तर्हि कथं ब्रह्माण्डशरीरत्वमुक्तम्। **मायागुणैर्विरचितमिति।** वैष्णवतन्त्रे आधिदैविकस्य शक्तिर्माया। तस्या एव त्रयो गुणाः सत्त्वरजस्तमांसि। तैरेव महदादयो जाताः। तैः स्वशरीर एव भगवच्छरीरं निष्पादितम्। इदं हि भगवच्छरीरम्। अत्र भगवान्समाहितो भजनीयो भविष्यतीति। ततश्च महदादिकृपया भगवानत्र संनिहित आविर्भूतस्तप्तायोगोलके वह्निरिव तिष्ठतीति बोद्धव्यम्॥३०॥

ननु जडरूपे कथमस्मिन्ब्रह्मप्रतीतिः। तथा सति चेतनत्वं प्रतीयेत। ततश्च दृश्यत्वाज्जडत्वाच्च न भगवदावेशोऽत्राऽस्तीति कथमिदं शरीरम्? तत्राऽऽह—

SRI SUBODHINI: This “Brahmanda body” is the body of our Lord! This “body” is there, due to the superimposition of the quality of “Satwa” in our Lord, who is Brahman! Without a body, an “Aatma” cannot attain the “expression of thought” (VRITHILAABHAM) anywhere!

By itself, “Brahman” has no “form”, as “Brahmar.”

is “Chidaatma” — Jnana or consciousness itself! Only an inanimate gross object can have a “form”. The syllable “Hi” (yes indeed) is used here to emphatically state, that Brahman or “Chaitanya” has no “form”!

A doubt arises here, that if Brahman has no “form”, how is Brahman called here, as the “body of Brahmaanda” (Universe). This is answered by telling, that “MAYA GUNAIRVIRACHITAM” — i.e. this is “called” through our Lord’s “Maya” power and “the qualities” (Gunas) emerging out of this power of our Lord. In the Vaishnava Tantra, it has been explained, that “Maya” is the power (Sakthi) of our Lord. This Maya has three qualities in it viz. Satwa, Rajas and Tamas. Maya has originated the primordial principles and others. These great spiritual principles born out of Maya, which is a power of our Lord, have made in their own “body”, our Lord’s “body”, by manifesting it! i.e. it is they, who have originated this body of our Lord! Hence this Universe is the “body” of our Lord, and our Lord resides in this “body”. HENCE, THIS LORD IS TO BE SERVED AND WORSHIPPED - AS NOT ONLY, HE HAS BECOME THIS VAST UNIVERSE, BUT ALSO RESIDES WITHIN IT!

Then, our Lord exercising His compassion on these “great principles” (Mahaat Tatwa) has manifested Himself, and He resides in this Universe like the “fire” in the iron ball! THIS SHOULD BE CLEARLY UNDERSTOOD! The word “Roopam” (form) indicates “body” (Sareera). This thought process is akin to the “thought” (philosophy) of the “qualified — monism” system (VISISHTADWAITA).

The Universe is the “subject” for all “activities” and

this Universe has, (1) form (Roopa), (2) part of Brahman (Amsa) and (3) this is the "task" (Kaaryam).

Brahman is the cause also, and also the "whole" (Amsi). Hence, it is different from this Universe, and this philosophy is indeed appropriate.

A doubt is arising here, as to whether Brahman is really different from this Universe, as it is the "cause" (Kaaran) for the origination of this Universe! Answering this, it is said, that it is Brahman, which is being explained, and it is the most important "Tatwa" or principle. Brahman has been described as having the "role" of rulership of this Universe, which, at any rate, is not the "role or duty", which is the "burden" of the gross "Jeevas"!

In this verse, a clear description of the "body" has been made (Roopam). Sri Soota has said all this, with his own way of understanding (perhaps it is all like this). IN REALITY, IT IS BRAHMAN ONLY, WHICH HAS BECOME, AND IS EVERYTHING. Sri Soota, has also told here, that by itself, Brahman is "formless" as it is in reality "Chaitanya" (Jnaanswaroopa — consciousness).

A doubt arises, that this "universal form" is "gross", and how can it have the reflection or sameness of Brahman? (Which is "Chaitanya" or consciousness). If we were to accept the thought, that Brahman has entered into this Universe, as the "fire" in an iron ball, then the aspect of "consciousness" (Chaitanya) should also be seen in this otherwise "gross" Universe! This "body" is seeable and gross too! And, if our Lord's "ingress" is not there in this Universe, how can we, then, call this Universe as the "body" of Brahman? This question (doubt) is answered, through the following verse.

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले।

एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः॥३१॥

VERSE 31 Meaning: “Like the “ignorant” (Ajnana) persons impute the nature of “clouds” in the sky, which has no form of it’s own, (i.e. as having “forms”) or the presence of the dust particles of this earth on “air” (Vayoo), in the same way, the “seen gross nature” of this Universe is imputed as the real “form and nature” of the Universal Purusha (or our Lord) who is the One, who is seen or who sees.”

श्रीसुबोधिनी: यथा नभसीति। अयं हि द्रष्टा। देवदत्तवद्भगवान् सर्वं पश्यति। यद्यपि शरीरमपि दृश्यं, तथापि द्रष्टा व्याप्तमिति तदव्यतिरिक्तस्यैव दृश्यत्वप्रतीतिर्लोके। तत्र ये महान्तस्त्रे सर्वेऽत्र ब्रह्माण्डे अयोगोलके वह्निमिव भगवन्तं पश्यन्ति। ये पुनर्मूढास्ते तस्मिन्द्रष्टरि दृश्यत्वमारोपयन्ति। ननु कथमन्यस्मिन्नन्यधर्माध्यारोप इत्याशङ्क्य सदृष्टान्तमाह—यथा नभसि मेघौघ इति। वस्तुतस्त्वाकाशोऽदृश्यः। ततश्च तदाधारत्वेन कथं मेघा दृश्या भवेयुः। येषामपि मते दृश्यस्तेषामपि मते नाऽकाशो मेघाः। किन्तु वायावेव। तत्र यथाऽन्यत्र स्थितानामन्यत्र प्रतीतिः। अत्र विशिष्टप्रतीतिरारोपितेन सह तथा नाऽस्तीति दृष्टान्तान्तरमाह—रेणुर्वा पार्थिवोऽनिल इति। यथा वात्यादौ तद्विशिष्टरेणुप्रतीतिः। ततो भ्रान्ता वात्याया इति रेणुं मन्यते। वस्ततस्तु पार्थिवो रेणुः॥३१॥

एवं प्रपञ्चे जडबुद्धिभ्रान्ता भगवद्बुद्धिमुख्येति निरूप्य, जीवेऽपि भगवद्बुद्धिरेव मुख्या, न जीवबुद्धिरिति निरूपयति—

SRI SUBODHINI: Our Lord is “the seer”, who has this “Universe” as His “body”. He sees everything. Though this “universal body” is visible, even then, the “seer”, who is our Lord, has permeated this entire Universe. In this world, an object is called as the “seen” one, when it is different from the one who “sees” (seer).

The great and noble sages see our Lord in this vast “universal body” (Brahmaanda) as “fire” in an iron ball. But foolish persons, impose the “seen” on our Lord, who is the “seer”.

A doubt arises here. How does this “opposite” quality appear or be seen? i.e. How the Lord, who is “unseen” is considered as the “seen”? Answering this, it is said, with an example, that, in reality “space” is unseen, but “clouds” are seen in the space (sky). How does this perception take place? The purport of this, is that as the “clouds” are seen in the “unseen” space, in the same way, the “Universe”, which is the “body” of Brahman is regarded as the seeable and gross i.e. these two “qualities” are imposed on the Universe (Brahmaanda).

Like the persons who see only the “clouds”, do not perceive the vast expansive nature of space (Aakaasa), in the same way, foolish persons see this body of our Lord viz. the Universe, as material and natural in character (Prakruti). These persons do not get the knowledge of the “consciousness” (Chetanata) of this “universal body” of our Lord. Due to this “ignorance”, can we say, that our Lord is not present in this universal body? In other words, the space is not seeable, but the clouds are seen, and the clouds are seen as imposed on “space”. Likewise, our Lord is not seen, but we are able to see the “Universe” in Him; and the “quality” of this Universe gets “imposed” on our Lord. By explaining like this, this example is seen as inappropriate. How? In the example, the quality of the “unseen” is seen as imposed on the “seen” one! But on the contrary, the quality of the “seen” is seen imposed on the “unseen”! In this way, the example given is not appropriate. Hence another example is given.

"Wind" (Vayoo) is not "seeable" at all, but anyone can see the dust particles in it - as imposed. When a storm rages, we would see thick layers of dust, and we may think, that all of this "dust" belongs to the "wind" only - this sort of thinking arises due to delusion of one's mind. In reality, however, the "dust" belongs to the earth. In the same way, here, the "seen" is imposed on the "unseen". (i.e. the quality thereof). Thus, there is the imposition of the "seen" on the Universe (Brahmaanda) also.

It is said, that one should treat the "word" like one should treat the "Kaamadhenu" (the divine wish-fulfilling cow). In the same way, one should worship our Lord in this form of the Universe (Brahmaanda). If, with this view, the Universe is considered as being "imposed" on our Lord, it is said here, that the quality of being "seen" is imposed on the Brahman! But this is also not right. If this body of the Universe is seen as "imposed" on Brahman (although this is not so), then the Yogi will never be able to have the "Darsan" of our Lord! Due to this, this universal body of Brahmaanda cannot be explained as "imposed" on Brahman! We should not regard the "universal body" as different from "Brahman" and also consider it, as the "seen and gross". Why? BECAUSE, THIS UNIVERSAL BODY (BRAHMAANDAM) IS THE FORM OF BRAHMAN ONLY!

It is said, that it is only a "delusion" to regard the "Universe" as merely "gross and inert" (Jadatwam). IT IS ESSENTIAL AND IMPORTANT TO HAVE THE INTELLECTUAL REALIZATION, THAT IT IS ONLY OUR LORD, WHO HAS BECOME THIS UNIVERSE. IT IS ALSO IMPORTANT TO HAVE THE REALIZA-

TION, THAT THE "JEEVA" IS ALSO OUR LORD ONLY (BHAGAVAD BUDDHI) I.E. TO REGARD THE "JEEVA" (INDIVIDUAL SOUL) AS A MERE "JEEVA" IS NOT RIGHT OR IMPORTANT. This is being told, through the following verse.

अतः परं यदव्यक्तमव्यूढगुणबृंहितम्।

अदृष्टश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः॥३२॥

VERSE 32 Meaning: "The "Jeeva" is the other "subtle" principle apart from the "universal body" (Brahmaanda Sareera). This "Jeeva" is enveloped through the natural and countless qualities, with hands, legs, and prominent and present in limitless "forms" (Aakar). These qualities, although unseen, are not "gross" (Jada). This "Jeeva" is not our Lord's form as the Vedas have not told so. On accepting and regarding this "Jeeva" in this way, it gets again and again, both births and deaths."

श्रीसुबोधिनी: अतः परमिति। अतो ब्रह्माण्डविग्रहात्सूक्ष्मं सर्वेन्द्रियागोचरमव्यक्तापरर्यायं करचरणाद्याकारेणऽपरिणतैर्गुणैः स्वाभाविकैर्व्याप्तम्। अस्तीति सम्बन्धः। ततः किमित्याकांक्षायां स जीव एव। जीवजडभगवद्व्यतिरेकेण चतुर्थपदार्थस्याऽभावात्। ननु तथापि जीवत्वं कुतः? अत आह—अदृष्टाश्रुतवस्तुत्वादिति। यदि तज्जडं स्यात्, दृश्यं स्यात्। यदि वा भगवद्रूपं स्यात्, वेदादौ श्रुतं स्यात् न वा निःस्वभावं, शश-शृङ्गवत्। वस्तुत्वात्। तस्मात्पारिशेष्याज्जीव एव। केचन तं जीवोपाधिं मन्यन्ते। तथा प्राप्ताप्राप्तविवेकेन भगवद्व्यतिरिक्तस्य जीवस्याऽभावात्कस्योपाधिः स्यात्। तस्माज्जीव एव सः। किञ्च यस्मात्पुनर्भवः। पुराणे लोके चैवं प्रतीयते। पूर्वमयं देवः स्थित इदानीं मनुष्यत्वमापन्न इति। अतः पुनर्भवाऽन्यथानुपपत्त्या भगवदुपाधिः सूक्ष्मो जीवः कश्चिदस्तीति मन्तव्यम्॥३२॥

किमतो यद्येवम्? तत्राऽऽह—

SRI SUBODHINI: In the previous verse, the

universal body was described. Now, more "subtler" than this body, the "principle", which is not possible to be understood, through the "senses", which is "unseen" (Avyakta), and which is "enveloped" by natural qualities (Gunas) and with "forms" equipped with hands, legs etc., is being spoken of. Which is this principle? The answer is given that THIS IS "JEEVA" —which of course, is not the 4th independent entity apart from the gross objects and our Lord. what is it's nature? It is not "gross" (Jada). If it was like any other "gross" object, we could have seen it through our eyes. Is it then of the "form" (Roopa) of our Lord? if this was so, it would have been described in the Vedas and other scriptures, as such! We cannot also say, that this "Jeeva" is a "false entity" (i.e. which really does not exist), like the horn of a rabbit (as a rabbit has no "horn") — as "actions" are done by the "Jeeva", because of it being "truthful" (i.e. existing). Thus, logically it can be construed to "exist", due to it's "actions"! In this way, when the Jeeva is neither a "gross physical object" nor "our Lord Himself" then the remaining "entity" can be only be the "Jeeva".

Commentators say, that the "Jeeva" has the "imposed" (Upaadhi) body of the "Linga Sareera" (astral body). This is not correct, as the "Jeeva" is a part of our Lord (Brahman) and due to this, it's "connection" with the "astral" body is not appropriate. Hence, it is concluded, that the "Jeeva" is totally different from the "causal, subtle or astral" bodies, which are seen, apart from the "physical" body.

Moreover, our present topic, is to describe our Lord and not of the "Jeeva". The "Jeeva" cannot exist

separately from our Lord, as it is an "Amsa" (part) of our Lord.

If we were to accept, that by the word "Jeeva", what is meant is the "astral" body, then, it has been said, in the Vedas that, "At death, the astral body gets out, after the "Jeeva" has gone out". From this it is clear, that this "astral" body is separate from the "Jeeva". This would also enable us to appreciate and admit that, the "Jeeva" could take several "births". In the Puranaas and in the world, we have heard that, in the first instance, this "Jeeva" was a celestial being (Deva) and it became, at this time, a "human being". Hence, it has taken again another "Birth". Without accepting the fact of the "Jeeva" and the "astral" body to be separate, no one can accept the fact of rebirth! HENCE, WE SHOULD CONCLUDE BY SAYING, THAT THIS "SUBTLE JEEVA" IS AN "IMPOSITION" (UPAADHI) ON OUR LORD ONLY. IN OTHER WORDS THIS "JEEVA" IS PROGRESSED AND PROTECTED BY OUR LORD ONLY!

What is the purport of this, then? — as per the next verse.

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा।

अविद्ययाऽऽत्मनि कृते इति तद्ब्रह्मदर्शनम्॥३३॥

VERSE 33 Meaning: "This perception of "Jeeva", which is gross and subtle in the place of "Aatma", caused by one's "ignorance" (Avidhya), ceases to exist, when the devotee experiences the supreme truth of Brahman (our Lord). When a devotee attains this state, he sees "Brahman" everywhere, and is not aware of being the gross "Jeeva" at all!"

श्रीसुबोधिनी: यत्रेमे इति। वस्तुतस्तु सर्वो भगवानेव। न जीवो नाऽपि जडः। प्रतीतिस्त्वाविद्यकी। यदा पुनः स्वस्मिन्नेवाऽधिष्ठाने इमे स्थूलसूक्ष्मे ब्रह्मानुभवेन प्रतिषिद्धे भवतश्चेत्। प्रतिषेधे हेतुमाह—अविद्ययाऽऽत्मनि कृते इति। ब्रह्मानुभवव्यतिरेकेणाऽऽत्मनि कृते आत्मस्थाने तत्प्रतीयत इत्यर्थः। इतिशब्दो हेतौ। तत्तदैव ब्रह्मदर्शनं ब्रह्मानुभवो भवतीत्यर्थः। सर्वत्र ब्रह्मतीतिस्तिष्ठति, जडजीवप्रतीतिर्गच्छतीति भावः॥३३॥

किं तावता? कदा वा प्रतीतिरेषा गच्छति? इति तद्द्वयं निरूपयति—

SRI SUBODHINI: IN REALITY, EVERYTHING IS OUR LORD ONLY. THERE IS NO “GROSS” OBJECT (JADA) OR THE “JEEVA”! The perception of both “gross” objects, and the “Jeeva” is due to ignorance (Avidhya). This “ignorance” makes us see both “Jada and Jeeva” in the “Aatma”. The knowledge, that both of these viz. the “gross and the Jeeva” fades away, no sooner a devotee is able to realize or experience Brahman. Without experiencing “Brahman”, everywhere and in everything, the knowledge of “gross and the Jeeva” will continue to be seen and experienced, separately. ONLY WHEN THE EXPERIENCE OF BRAHMAN TAKES PLACE, A DEVOTEE IS ABLE TO SEE AND REALIZE “BRAHMAN” EVERYWHERE IN THE REALITY AND TRUTH!

When a devotee is able to cross the feeling or knowledge that “this is a gross object, this is a Jeeva” i.e. he destroys this knowledge and perception of “DIVISION” (Bheda), then only, he is able to experience “Brahman”. And after attaining the experience, he is blessed to see “Brahman” everywhere, and the earlier “ignorant” perception of the “gross objects and Jeeva” gets destroyed, once and for all.

What would be the “result” (benefit) of perceiving this “Brhman”? When does this “gross Jeeva” cease to perceive the divisions and see “Brahman” only? Both of these are explained through the following verse.

यद्येषोपरता देवी माया वैशारदी मतिः।

सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते॥३४॥

VERSE 34 Meaning: “When this divine Maya power of our Lord, who is omniscient, withdraws its hold of ignorance on the Jeeva, and instead becomes gracious to become the divine nature of “Vidhya” (Jnana = knowledge), then, this Jeeva, attaining the nature and form of Brahman, gets established in his own blissful state, (Paramaananda) and becomes sacred and worthy of worship.”

श्रीसुबोधिनी: यद्येषेति। एषा माया भगवतो विशारदस्य सम्बन्धिनी देवी देवतारूपा पूर्वाऽवस्थात उपरता भवति। तथापि तस्या न निःस्वभावत्वं भवेत्। किन्तु सा मतिरूपा भवति यदा प्रवृत्तिरूपा भवति तदा माया। निवृत्तिरूपा मतिरिति विशेषः। तदाऽयं जीवः स्वे महिम्नि सम्पन्न एव स्वरूपं प्राप्त एव महीयते। स्वाराज्यं करीतीत्यर्थः। एवं—“सर्वं हरिः” रित्येतदर्थं सपरिकरः पुरुषावतारो निरूपितः॥३४॥

एवमन्यत्राऽपि कृष्णे पुरुषोत्तमे जन्मकर्मनिरूपणं तस्य भगवत्त्वज्ञानार्थमेवेत्याह—

SRI SUBODHINI: This “Maya” power of our Lord, is at all times, related (joined) with our Lord, and is considered as celestial or divine in nature. When it takes “rest” from exercising its control over the “Jeeva”, then its hold on the Jeeva is released. But we cannot, at this stage, say that, no more its reality is present. But it withdraws only from its previous “hold” over the

“Jeeva” and takes a new “blessing and gracious” form and nature of “Jnana and Vidhya” (knowledge). At this stage, the Jeeva attains the “profit” of realizing it’s own “Aatmic” (divine) nature.

When, it is in “action”, it is called “Maya”, and when it ceases to exert it’s hold on the “Jeeva”, then the very same power of our Lord is called as “Vidhya”! This is the special feature of our Lord’s power. When this power becomes “Vidhya” (knowledge), the “Jeeva” loses it’s perception and knowledge (Buddhi) of being a “gross Jeeva” only, and it attains it’s own blissful state of the highest Aananda (Paramaananda). At this attainment, the “Jeeva” becomes worshipful and sacred. It attains total freedom and independence, which is natural to it’s divine stature as Brahman. IN THIS WAY, ALL THE “GROSS JEEVAS” ARE ONLY THE FORMS OF OUR LORD SRI HARI.

Up to now, this glorious holy status of the Universe and the Lord (Purusha) along with His associates/servants have been explained.

In the same way, we should understand all other incarnations also. The birth and actions (Leelas) of our Lord Sri Krishna, who is Sri Purushothama have been explained only with a view to make us realize the divine nature of our Lord i.e. He, being the Lord of the Universe. This is being told again through the following verse.

एवं जन्मानि कर्माणि ह्यकर्तुरजनस्य च।

वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः॥३५॥

VERSE 35 Meaning: “In this way, the birth and Leelas of our Lord, who is the Lord in the heart of

everyone, who is in reality “birthless” (Ajanma), and “action-less” (Akarma) is also a secret imbedded in the Vedas! Devotees with good understanding (Viveka) have, indeed, described our Lord, in this way only.”

श्रीसुबोधिनीः एवमिति। ननु उपदेशातिदेशयोः को विशेष इत्यत आह। अजनस्य जन्मानि, अकर्तुः कर्माणीति। विरुद्धधर्माश्रयत्वेन माहात्म्यं विशेषः। “**एतावानस्य महिमे**” ति वचनात्। एवमेव हि कवयो वर्णयन्ति विरुद्धसर्वधर्माश्रयत्वेन। ननु कथं प्रतीतिरविरोधेन? तत्राऽऽह—**वेदगुह्यानीति।** वेदेऽपि गोप्यानि। भ्रान्तानां विरुद्धवत्प्रतीत्यर्थं तथा वचनम्। वस्तुतस्तु सर्वभवनसमर्थं ब्रह्मणि विरोध एव नास्ति। किञ्च। **हृत्पतेः।** सर्वेषां हृदयानां स एव प्रेरकः। तत्र यथा अनेकविधं प्रेरयति तथाऽनेकविधो भवतीत्यर्थः॥३५॥

कथं वर्णयन्ति? का वा तस्य लीला? किं स्वरूपम्। कथं ज्ञायते? इत्याकांक्षायामाह **स वा इदमिति** त्रिभिः। अथवा। “**सूत जानासी**” त्यस्य वा (?) उत्तरम्।

SRI SUBODHINI: A doubt arises here. What is the difference between “Upadesa” (instruction) and “Atidesa”? (telling, what has been told elsewhere). “Upadesa is the instruction, which has been told initially and “Atidesa” is the instruction, which is well known and told elsewhere, due to some reason. The “telling” of our Lord’s incarnation as Purusha etc. is “Upadesa”, and telling the information about the birth, actions etc. of this “Purusha”, as being of our Lord Sri Purushothama, is “Atidesa”.

Only in “Brahman”, such “contradictions” can rise viz. the birth of the “birthless Lord”, and the Leela of the “action-less” Lord! — As our Lord follows always “opposite paths or ways of action” (VIRUDDHA DHARMAASRAYA). By telling about our Lord’s qualities and virtues, the glory and greatness (Mahaatmyam)

get established. This glory has been abundantly explained in the Vedas by the statement "such is the glory of this Lord" (YETAAVANASYA MAHIMA). Great saintly scholars have also described this quality of our Lord viz. being of "opposing nature" at the same time!

A question arises here, as how these "opposing virtues" can comfortably co-exist, without any opposition from each other in our Lord? This is answered by the reference in this verse viz. even in the Vedas, our Lord's "birth and actions" have been described in a hidden secret way only. The full secret of our Lord's glory has not been explained in the Vedas also. Due to this, those who are "deluded" will always see this "contradiction" of "opposite virtues" existing in our Lord. In reality, however, our Lord is capable of taking on Himself, any type of form, nay, every type of form! In Brahman, there is no trace of any type of contradiction on anything.

Moreover, our Lord is the Lord in dwelling in the "heart" of everyone. He is the "inspirer" seated in the heart of everyone — in so many ways and natures. Wherever, the Lord "inspires" action in a particular way, there, He becomes of that "form" required for the expressing of that particular inspiration. In this way, He is both the "inspirer" and "doer" of actions too!

How are our Lord's Leelas, birth etc. described by realized saints, though our Lord is really "birthless and actionless"? what are the various Leelas of our Lord? What is the real nature of our Lord (Swaroopā)? How can the Lord be known at all? These are all dealt with through the following three verses. In reality, here, the answer is given to the question asked by the sages earlier. (Chapter 1 — verse 12 — "SOOTA JANAASI BHADRAM TE").

स वा इदं विश्वममोघलीलः सृजत्यवत्यत्ति न सज्जतेऽस्मिन्।
भूतेषु चाऽन्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः॥३६॥

VERSE 36 Meaning: “Our Lord Sri Purushothama, whose “Leelas” are imperishable and limitless, creates this Universe, protects it, and also destroys it! But, He is always untouched by joy, infatuation etc. He is the indweller in each and every Being. In this way, He is totally free and independent. He is the one, who experiences by Himself the essence of all “Rasas” (taste – relish) arising out of the 6 senses coming into contact with the objects and materials, with forms and Rasa (taste – relish - bliss).”

श्रीसुबोधिनीः स पुरुषोत्तमः। वै निश्चयेन। कालादीनां तत्प्रेर्यत्वात्। इदं विश्वमिति प्रपञ्चे भेदो निवारितः। अक्षरकालकर्मस्वभावप्रकृतिपुरुषैः क्रियते जगदिति यद्बहुधा निरूपितं तद्वस्तुतो भगवानेव करोति। तत्र हेतुः—अमोघलील इति। केवलमक्षरादिभिः कृते स्वतन्त्रस्य भगवत इच्छाऽभावे सति क्रिया व्यर्था स्यात्। कार्यव्यापृतत्वेन सम्यक्सफुरणाभावाच्च। भगवतस्तु लीला सा। जगतो भोग्यत्वात्। ब्रीहीनिव वा सृजत्यवत्यत्ति। भक्षणकथनात्। अन्येषां कर्मकर्त्तृत्वेनाऽप्रयोजकत्वमुक्तम्। जीवानामपि तथात्वेन वैलक्षण्यमाह—न सज्जत इति तत्कृतगुणदोषा मोहहर्षादयः सङ्गः। तत्रास्ति। तत्र प्रमाणमिव कथयन्नस्मिन्निति निर्दिशति। भूतेषु स्वांशभूतेषु जीवेषु च न सङ्गः। जीवजडयोरनासक्तिरुक्ता। ननु सर्वत्र कार्यकारणयोदर्शनाद्भगवतश्चाऽदर्शनात्कथं भगवान्करोति। दृष्टे सम्भवत्यदृष्टकल्पनाया अन्याय्यत्वाच्च। तत्राऽऽह – अन्तर्हित आत्मतन्त्र इति। अन्तर्हितत्वाददर्शनम्। आत्मतन्त्रत्वान्न दृष्टसम्भवः। दृष्टानां परतन्त्रत्वात्। ननु सर्वत्राऽन्तर्हितः अनुप्रविष्टश्चेत्करोति तदा भोगे दोषः। जीवैः सह भोगात्। प्रथमत एव वा भोगे भुज्यमानानामभावापत्तिरित्याशङ्क्याऽऽह। षाड्वर्गिकं जिघ्रति। भोगो हीन्द्रियसाध्यः। इन्द्रियाणि तु धर्मानेव गृह्णन्ति न धर्मिणः। तत्र केवलानां ग्रहणं जीवैरशक्यम्। इन्द्रियाणां च क्षणमात्रं धर्मैकदेशसम्बन्धः। तथाच

पञ्चविषयाणां भोगो भगवत्साध्य एव। जिघ्रतीति धर्माणामेव ग्रहणम्। लोके केवलधर्मग्रहणं घ्राण एवेत्युक्तम्। षण्णामिन्द्रियाणां पञ्चपर्वाविद्याव्याप्तत्वेन प्रत्येकं पञ्चरूपत्वात्पञ्चविधत्वं वर्गत्वम्। तथाच त्रिंशद्भेदा भवन्ति। अष्टाविंशतिभेदानि तत्त्वानि, स्वयं, भक्तिश्चेति। तेषां रसान् स्वयमेवाऽनुभवतीत्यर्थः। ज्ञानसहितानां रूपादीनां न जीवं प्रति सर्वभावेनाऽऽत्मसमर्पणं किन्त्वेकदेशेन कथञ्चिदेव। न तथा भगवतीत्याह-षड् गुणेश इति। ईशत्वेन नियामकत्वं तदधीनत्वं चोक्तम्॥३६॥

इत्यत्यन्तसूक्ष्मेक्षिकया पदार्थो निरूपितः। वस्तुतस्तु न सम्यग् ज्ञायत एवेत्याह-

SRI SUBODHINI: The Lord, Sri Purushothama, who is the Lord of all objects and materials, certainly creates this Universe, protects it, and also destroys the same. IT IS OUR LORD, WHO IS THE "INSPIRER" OF TIME, KARMA (ACTIONS) AND SWABHAAVA (NATURES). These three factors are not independent, and that is why, these cannot create, preserve and destroy this Universe, independently, by themselves (i.e. without our Lord).

"IDAM VISWAM" — this Universe has been made with the 6 factors of (1) AKSHARA — imperishable principle, (2) KAALA (time), (3) KARMA (actions), (4) SWABHAAVA — nature, (5) PRAKRUTI — primordial nature and (6) PURUSHA — primordial Lord. In this way, the Universe has been described to have been created in many ways. But in reality, THIS UNIVERSE IS CREATED BY OUR LORD ONLY, AS A "LEELA", (PLAY) WHICH IS ALWAYS SUCCESSFUL, PERFECT AND FULFILLING.

What is this "fulfillment"? If this creation was done only by the factors of time, and the imperishable principle (Akshara), without any desire on the part of

our Lord, then it is said, that such a creation will be a waste i.e. useless and not “fulfilling”, (SAPHALA) as it will lack “the inspiration and guidance” of our Lord, especially with reference to it’s use, benefits and order. But, for our Lord, all these tasks are not difficult at all as HE DOES EVERYTHING, AS A “LEELA” (PLAY). There is no end or limit to the Leelas. This Universe becomes our Lord’s “BHOGYA” – object of enjoyment. It is said, that our Lord creates this Universe like a farmer raises “paddy” (rice), protects it and eventually eats it also! THIS UNIVERSE IS TERMED AS THE “FOOD” OF OUR LORD (YASYA BRAHMA CHA KSHATRAM CHA UBHE BHAVATA ODANAHA). The factors of Akshara (imperishable) principle, time (Kaala), Karma, Swabhaava (nature) – are all the servants of our Lord, and they always function, as per the “inspiration” of our Lord only. Hence, they, by themselves (i.e. independently) are not useful for the creation, protection and destruction of this Universe.

If it is told, that the “Jeeva” is also the “eater, enjoyer or consumer” (Bhoktha); and due to this, is our Lord also same like these “Jeevas”? Answering this, it is said, that “NOT AT ALL! THE USUAL QUALITIES ASSOCIATED WITH THIS UNIVERSE VIZ. QUALITIES (SATWA ETC.), SIN, BLEMISH (DOSHAM) FORM, INFATUATION ETC. ARE NOT IN OUR LORD. Hence, there is this vital difference between the “Jeeva” and the Lord. The word “Asmin” (here) indicates the fact, that Sri Soota was telling his own experience. In other words, OUR LORD RESIDES IN THIS UNIVERSE, IN AN UNATTACHED WAY (FORM) AND NEVER GETS ANY SORT OF ATTACHMENT TO IT! He is not attached to the 5 elements and also

to the "Jeeva", who is only a "part" of Him! It is conclusively told, that our Lord is not attached either to the gross Universe or the "Jeeva" also.

A doubt arises here. We see, at all places and sides, various actions taking place with their own causes. But our Lord is not seeable or seen at all! How can we accept the fact, that such an unseen or unseeable Lord has created this Universe? It is a rule, that till we are able to see "something", we need not go and accept an "unseen" cause or effect! This applies to our Lord also! Answering this question, it is said that OUR LORD HAS HID HIMSELF IN THIS UNIVERSE, AND DUE TO THIS, HE IS NOT SEEN! NOR SHOWS HIMSELF UP! AS HE IS INDEPENDENT, HIS "DARSAN" IS NOT POSSIBLE (UNLESS HE "DESIRES" TO SHOW HIMSELF UP). Whatever is "seen or seeable" is always under the control of others. OUR LORD CANNOT BE CONTROLLED BY ANYONE ELSE. HENCE, HE IS NOT SEEABLE ALSO!

Although, our Lord has hidden Himself it is He, having entered everywhere is also doing everything. Perhaps we may hasten to conclude that our Lord also, like the "Jeeva", enjoys everything, along with the "Jeeva?". Will this thought, if true, bring "blemish" to our Lord? Will He also become like the Jeeva only? Moreover, if the Lord enjoys everything, in the first instance, will anything remain for the "Jeeva" to enjoy later? All these questions and doubts are answered, that "OUR LORD JUST SMELLS ONLY ALL THE OBJECTS OF ENJOYMENT OF THE 6 SENSES". The "Jeevas" enjoy all objects, through their senses i.e. the "enjoyment" of the "Jeevas" is always through it's senses (Indriyas). The senses in turn, always are prone to seek

the enjoyments of materials and objects only. They do not seek the “inspirer” of such actions. The Jeevas cannot enjoy any objects without fragrance, taste, smell etc. ONLY OUR LORD CAN “ENJOY” WITHOUT SENSES, OR THE SENSE OF BEING THE “ENJOYER”. He only can enjoy without attachment or any quality (Satwa etc.).

The purport of this analysis is, that the “Jeeva” cannot grasp or achieve the “inspirer” (Dharmi) without it’s quality or avenue of enjoyment! But our Lord can accept both, the “Dharma” (quality) and the “Dharmi” (the inspirer of these quality) i.e. He can accept forms, smells etc. But the Jeeva comes into contact, for very little time (for seconds) only, through it’s senses, the sense of enjoyment (Dharma), and that too a very small portion of the object only. In other words the “Jeeva” cannot enjoy all the parts of an object totally with it’s senses. ONLY OUR LORD CAN ENJOY ALL THE OBJECTS OF THE SENSES, IN A TOTAL WAY, PERTAINING TO TOUCH, SOUND, FORM, RASA (RELISH) AND SMELL! (SPARSA, SABDA, ROOPA, RASA AND GANDHA).

Of course, our Lord accepts only the qualities and not the objects. In this world, ordinary human beings can do this only with reference to “fragrance” of objects (i.e. accepting the “quality” without possessing the “object”). The Jeevas can do this only through the smell (nose). The 6 senses of the “Jeevas” viz. the ears, nose, tongue, eyes, the skin and the mind are intertwined with the 5 part “ignorance” (Avidhya) viz. Attachment (1) to the body, (2) to the senses, (3) to the vital air (Prana), (4) to the inner mind and (5) forgetting one’s own divine self (Swaroopa Vismriti). Due to this, each of these senses have 5 divisions each. In this way, the 6 senses have

30 divisions ($6 \times 5 = 30$). The subject matter of these 30 divisions also is 30 in number viz. (1) 28 spiritual principles (Tatwam), (2) our Lord Himself and (3) His Bhakthi ($28 + 2 = 30$).

In fact, it is our Lord only, who enjoys the essence of all these 30 types of "Rasas" (bliss). The knowledge, which the mind is capable of knowing, and the "forms", which the human eyes can see or understand — both of these cannot be fully grasped or seen, in full (in every detail and in a total way) by a human mind or his eyes. In other words, a "Jeeva" is not able to get, along with it's full knowledge, the full and total experience of all objects/materials pertaining to the forms, taste, smell, sound and touch! The "Jeevas" experience only a very small part of these and they never get the total experience. (That is why, they repeat the same seeking total fulfillment which remains "as remote" at all times). Our Lord does not have this "inability" as OUR LORD IS THE LORD OF THE 6 QUALITIES (GUNAS). AS HE IS THE LORD (ISHWARA), OUR LORD IS THE DESIGNER AND CONTROLLER!. ALL THESE OBJECTS/MATERIALS ARE UNDER HIS CONTROL. DUE TO THIS, OUR LORD ONLY HAS THE CAPCITY TO ENJOY ALL THESE OBJECTS IN A TOTAL AND COMPLETE WAY, IN ALL ITS "PARTS" (SARVĀMSA).

In this way, our Lord's divine nature and His Leelas have been described. It is also said, that the result or purpose of creation being, that it is the Lord, who really enjoys the essence of all enjoyments and their bliss (Rasa).

In the aforesaid manner, the most subtle "object" has been described in a determined and thoughtful way.

In reality, however, our Lord is not an “Object” (Padaartharoopa) and He cannot be realized as such (i.e. as an “object”). But those people, who claim with “pride”, that they have “known” our Lord are being described, through the next verse, to be really not knowing our Lord only (AVIJNATAM VIJANATHAM).

न चाऽस्य कश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष ऊतीः।
नामानि रूपाणि मनोवचोभिः सन्तन्वतो नटचर्यामिवाऽज्ञः॥३७॥

VERSE 37 Meaning: “Even Lord Brahma cannot understand or know our Lord fully, even through very authoritative evidence – as our Lord plays His Leelas, as the originator of every Being, giving them mind and words, along with names and forms in a limitless manner! As ignorant persons cannot understand the antics and actions of a good “actor”, in the same way, persons of petty intellects, also cannot understand the “why and how” of our Lord’s “Leelas”! (i.e. How can they ever understand with their puny intellects the grand designer’s Leelas?)”

श्रीसुबोधिनीः न चाऽस्येति। अयमभिप्रायः। सर्वरसास्वादनं भगवत उक्तम्। ते च रसा उत्कृष्टा अपकृष्टाः स्वत आधारतोऽधिकारिभेदेन च भवन्ति। ते च भगवता अनुभूयन्ते न वेति सन्देहः। सर्ववस्तुषु रसरूपेण भगवत एव प्रविष्टत्वात् स्वात्मानं प्रत्युत्कृष्टता अपकृष्टता वा। सर्वरूपत्वाच्च द्वितीयाऽपि कोटिः। चकारात्प्रमाणान्तरस्याऽपि निवृत्तिः। एवं निरूपणेन भक्त्या भगवदाविर्भावात्पश्यन्नाह—अस्येति। कृष्णस्य। कश्चिदिति। ब्रह्माऽपि। निपुणेनाऽपि भक्त्या भगवदाविर्भावात्पश्यन्नाह—अस्येति। कृष्णस्य। कश्चिदिति। ब्रह्माऽपि। निपुणेनाऽपि प्रमाकरणेन। तत्र हेतुः—धातुरिति। उत्पादको हि भगवान् तदुपादानोपलम्भकः। कस्मै प्रयोजनाय कथं सृष्टवानिति कथमन्यो विजानीयात्। तत्राऽपि जन्तुः कृमितुल्य ऊहापोहकौशल्यरहितः। भगवतोऽपि न स्वाभाविक्यः क्रियाः। किन्तु ऊतीः। निपातप्रयोगश्चाऽवान्तरभेदाऽपरिज्ञानाय।

Veras are unable to understand our Lord's "Leelas", and

सर्वथा अज्ञाने हेतुः। मनोवचोभिः सह नामानि वेदान्, रूपाणि विषयान्, सन्तन्वतो विस्तारयतः। चतुर्भिश्च महारोगैर्व्याप्ता ऊतीर्न जानते। नटवच्चाऽपि करणमन्यथा प्रतिभासनात्। प्रमाणबलेन हि परिज्ञानम्। प्रमाणव्यामोहार्थमेव नटप्रवृत्तिरित्याह—नटचर्यामिति। सुतरामज्ञः। पुष्टिमागीनभिज्ञः इत्यर्थः॥३७॥

तर्हि कथं निस्तार इत्याशङ्क्याऽऽह—

SRI SUBODHINI: We have already seen, that the enjoyment and tasting of “bliss” (Rasa) through the difference of the “basis”, (Aadhar) and the “authority of the doer” (Adhikaar) can be either be the “best” or the “lowest”! (Uttam or Heena). Like, even water, which is usually sweet puts on a “salty flavour” on being mixed with salty water, in the same way, due to the differences on the “basis”, Rasa or bliss also gets different — like, again, by themselves mangoes are considered as the best in comparison to the lower category cucumber! In this way, Rasa or bliss also becomes different due to the inherent nature of the subject itself! In the same way food affected by worms, also attain the “Rasa Bheda” (different in Rasa) due to the difference in authority or deserving nature. A doubt arises as to whether, our Lord also experiences all the “Rasas” or different types of Rasas or bliss?

In reality, IN EVERY OBJECT, IT IS OUR LORD ONLY, WHO IS PRESENT AS THE “RASA’ (BLISS). Hence, there is nothing of the “best” or “low” nature, for our Lord, in respect of these “Rasa” (bliss) — as it is He, who has become, the “best” and the “low” type of “Rasas” in everything. Hence the first group of persons say that our Lord, indeed, enjoys and experiences all types of “Rasas”.

OUR LORD HAS BECOME ALL THE VARIOUS FORMS TOO! Due to this, another group of persons say, that He does not enjoy or experience the "Rasas"! i.e. Our Lord enjoys the "Rasas", only through different forms and not through His own form! It is said, in the Vedas, that "For whom, (the Lord) both the Brahmins and the warrior class are oblations only". Hence, it is said, that our Lord "eats" all of them, through His form of "time", (Kaala), and not through Himself only.

In this way, after explaining this, as our Lord had manifested Himself in his heart, due to Sri Soota's Bhakthi, while having our Lord's actual "Darsan", Sri Soota says, "ASYA" (this), "this Lord Sri Krishna's" "Leela" cannot be fully understood by anyone."

Even Lord Brahma cannot understand the "Leelas" of our Lord, with his clever and efficient senses, as our Lord is the originator of Lord Brahma also. If Lord Brahma himself cannot understand, how can we hope, that anyone else will ever understand this? The "Jeeva" is petty and is comparable to "worms". It has no capacity even to logically argue and discuss. Moreover, all the Leelas of our Lord are "Leelas" only, and not as per His glorious Divine nature or attitude. This factor of inability to understand the "Leelas" of our Lord has been reiterated through the use of the word "OOTEE HI" — i.e. no one is aware of the knowledge of our Lord's "Leelas" in any way. It is our Lord, who has made the "mind and words", as also the Vedas, and the materials with forms and names, as a "Leela" (play). How can anyone hope to understand this vast creation of endless nature? None has succeeded so far either. In other words, even the Vedas are unable to understand our Lord's "Leelas", and

what more can we say about all others? Or their capacities?

The "Jeeva" has 4 main diseases viz. (1) Taking new bodies, all the time. (2) Being a "being" (Jantu-animal). (3) Of bad intellect and (4) ignorance. Due to these 4 diseases, a Jeeva is not able to understand the Leelas of our Lord. Our Lord's various actions are comparable to an "actor". Like an "actor" cannot be correctly understood, as he puts on the actions of "another" form, in the same way, our Lord's "Leelas" also cannot be understood by anyone. Some may understand through "evidence", (Pramana) but even "proofs and evidences" cannot fully explain or make anyone understand our Lord's Leelas properly, as they are!

By "evidence", we mean here, both the Vedas and our own "senses" (Indriyas). In fact, the "actor" in our Lord only has caused, through His "acting", the "infatuation" of the senses. This is referred to through the words "NATACHARYAAM".

THE "JEEVA" IS TOTALLY IGNORANT (AJNANI). He does not know about the path of our Lord's grace. Those, who follow this path of grace only can understand our Lord's divine nature and form, and about His "Leelas", i.e. only the devotees in this path of grace can understand, as to how and why, our Lord does His "Leelas" and in what way and why does He accept the offerings of His devotees (just by "smelling" them only). THE PURPORT IS, THAT ONLY, WHEN THE LORD GIVES HIS GRACE, A "JEEVA" IS ABLE TO UNDERSTAND ALL THE ABOVE, AND NO ONE ELSE CAN UNDERSTAND THIS.

When the "Jeeva" is not able to understand the

“Leelas” of our Lord, how can then these “Leelas” be well-known or propagated? On this doubt, the reply is given as follows.

स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः।

योऽमायया सन्ततयाऽनुवृत्त्या भजेत तत्पादसरोजगन्धम्॥३८॥

VERSE 38 Meaning: “No one can understand the “stature and status” of our Lord, whose exploits are remarkable, who carries the Sudarsana Chakra, who is the originator of this Universe — except by those, who render to Him guileless service and worship, and through this gets blessed with the fragrance, on a permanent basis, of His lotus like holy feet.”

श्रीसुबोधिनी: स वेदेति। धातुरिति। पूर्ववत्। स तु न ज्ञात एव। अज्ञायमानस्वरूपत्वात्। कार्यं तु लौकिकम्। तन्मार्गपरिज्ञाने समागमनं बुद्ध्वा सहभावात्कार्याणां तत्त्वं ज्ञायेतेति तस्य गतिमार्गो ज्ञातव्यः। लौकिकवैदिकप्रमाणा (?) ज्ञानाभावे हेतुमाह—परस्येति। सर्वप्रमाणाद्दूरे वर्तमानस्येत्यर्थः। कदाचिदशक्तावल्पचलने तत्रत्यैर्ज्ञायितेत्याशङ्क्याऽऽह—दुरन्तवीर्यस्येति। दुष्टः अन्तो यस्य वीर्यस्य पराक्रमो न समाप्यत एव कदाचिदपि। समाप्तिश्चेत्प्रलय एवेति दुरन्तता। प्रलयानन्तरं तु ज्ञातैव नास्तीति भावः। किञ्च। कालस्येव परिज्ञानं सम्भवति। तच्च कालचक्र पाणौ यस्य। कालमपि स्थिरीकृत्य तिष्ठति। अथवा। सर्वमेव जगत् रथः। तस्याऽप्यधश्चक्रम्। तत्पाणौ यस्येति। हस्तचालनेन चलति। हस्ताधारश्च। स कथं शकटस्थैर्ज्ञातुं शक्यते। अतो भगवदनुवृत्तिरेव ज्ञानहेतुरित्याह—योऽमाययेति। दीर्घकालादरनैरन्तर्यसेवायां मायाऽभावोऽप्यङ्गम्। सर्वो हि लौकिको वैदिकश्च मायया भगवन्तं भजते। एवं हि कृते अयमस्मभ्यमिदं दास्यतीति बुद्ध्या भगवतः सकाशात्पदार्थान् ग्रहीतुं भगवद्वृत्त्यर्थं प्रयत्नकरणात्। भगवांस्तु ततोऽपि चतुरः। अतो माया त्याज्या। स्वयुक्तिविचारो मायेति पर्यायः। सन्तता निरन्तरा। अनु पश्चाद्वृत्तिरिति गतिपश्चाद्भावोक्तेर्दीर्घकालादरौ बोधितौ। चरणपरिज्ञानं हि मार्गज्ञाने हेतुः। तदेव पङ्कजम्। तस्य गन्धः। भगवतः शयने पादसंवाहने ऊर्ध्वमुखस्य

चरणस्य आघ्राणे गन्धोऽनुभूयते। तथा येषां हृदये भगवान् स्वच्छन्दं शेते।
बहिरिन्द्रियाणि च गन्धेनाऽऽकृष्टानि तत्रैव प्रविशन्ति स च भगवन्मार्गं
जानातीति ज्ञानपक्षः। भक्तिपक्षे तु तस्य चरणे भक्तिमार्गः। स च शुद्धे
विशदेऽन्तःकरणे आविर्भूतं सरोजम्। तत्र गन्धः सन्तः। प्रेम वा। तस्य भजनं
निरन्तरानुवृत्तिरिति॥३८॥

एवं प्रासङ्गिकमुक्त्वा भिन्नोपक्रमेण प्रस्तुतमाह—

SRI SUBODHINI: The word “Dhātu” is used to mean the “cause for all viz. our Lord”. None can understand this Lord, as no one can really understand His divine nature (Swaroopa). As the originator of this Universe, despite not being able to understand His true divine nature, can someone understand Him through His actions, by logical reasoning and estimation? It is said, that even this is not possible as all “actions” are “worldly”. On getting the knowledge about the path of “devotion” (Bhakthi) THE COMING OF OUR LORD IN OUR HEARTS TAKES PLACE. Through this “coming”, a devotee is able to get “real knowledge” of all the “Leelas” performed by our Lord. On getting to know the principles behind His “actions and Leelas”, a devotee is able to understand about our Lord. Hence, the first requirement is to know the path of Bhakthi. Thus, only on our Lord getting manifested in our mind and heart, we can attain Him. No one can attain the knowledge about Him, through the Vedic or worldly knowledge — AS OUR LORD IS BEYOND ALL PROOFS AND EVIDENCES!

Our Lord’s “valour and courageous exploits” (Paraakrama) are also limitless and due to this, the “worldly” and the “Vedic” persons cannot hope to understand Him at all, imagining, that the Lord has

limited powers only. Our Lord never has any limitation or incapacity of any type. There is no end to His remarkable and limitless powers either. His powers get “stopped” by His own will and desire only, at the time of the “great deluge” (Mahaapralayam).

When this “deluge” takes place, there is no one remaining, (alive) who will attempt to understand our Lord (as everyone has ended). Hence, during creation (preservation also) and at the end of creation, there is no one, who can say, that our Lord is “this much, this type and nature” only! Even the wheel of time is held by our Lord in His hand only! In other words, our Lord has kept the factor of “time” under His control, and it is very difficult to understand the divine factor of “time” also! Alternately, we should say, that our Lord’s form is this Universe only. The wheel is always below the chariot and our Lord has kept this “wheel of time” controlled and stopped through His hand only. The “force” of the wheel of time is determined through the force of the movement of our Lord’s hands. In this way, the chariot itself is under the control of our Lord’s hands. Hence how can anyone know about our Lord – by those, who sit in this chariot of our Lord? “ONLY THROUGH SERVING AND WORSHIPPING OUR LORD, A DEVOTEE CAN HAVE THE “JNANA” OF OUR LORD. This is what is explained through the words “YOAMAYAYA”. In other words, through service and worship of our Lord, done for a long time, without any desire, the power and hold of “Maya” gets diluted and the devotee is able to get “Jnana” (knowledge) about our Lord. But, usually, the persons, who perform “worldly and Vedic” actions do them only, with a view to attain some result, reward or benefits and to avoid

sorrow and suffering. They say, "By doing like this, our Lord will give us such a "benefit". This sort of worship and service done to our Lord, is a sort of "cheating" (Vanchana) of our Lord. But our Lord is more "clever", than these selfish worshippers.

HENCE, AN IDEAL DEVOTEE IS HE, WHO DOES NOT SERVE AND WORSHIP OUR LORD, FOR ANY DESIRE TO BE FULFILLED BY HIM! This worship and service should be performed, for a long time, with the highest love and respect. THE ONLY WAY TO KNOW ABOUT OUR LORD IS TO KNOW ABOUT THE GLORY OF OUR LORD'S LOTUS FEET. "TAD PAADA SAROJAGANDHAM" — "Our Lord's holy feet is the lotus flower and the fragrance thereof".

Imagine, that our Lord is asleep and a devotee should imagine that he is "imbibing" the fragrance of the lotus flower of His feet, which is facing upwards.

It is said, "OUR LORD SLEEPS WITH GREAT EASE, COMFORT AND FREEDOM IN THE HEART OF HIS LOVING DEVOTEE. THE OUTWARD BOUND "SENSES" OF THIS DEVOTEE GET ATTRACTED TO THE SWEET FRAGRANCE OF THE LOTUS FLOWER LIKE FEET OF OUR LORD, AND THEY ENTER INTO THIS HEART. IN THIS WAY, THE "SENSES" BECOME INTERNALLY ORIENTED! ONLY THIS DEVOTEE IS ENABLED, WITH THE GRACE OF OUR LORD, TO KNOW ABOUT HIM! This is the path of Jnana as usually the "Jnanis" meditate on our Lord in their hearts.

IN THE PATH OF BHAKTHI, OUR LORD'S LOTUS FEET THEMSELVES BECOME THE PATH OF BHAKTHI. This lotus flower-like feet has blossomed

in the pure heart of the devotee. In other words, when our Lord's Bhakthi arises in the pure inner mind of a devotee, then, this becomes the lotus flower of Bhakthi – BHAKTHI KAMAL - The "truth" about our Lord, which is present in pure and loving Bhakthi to our Lord is the "fragrance" (Gandha). Here, the word "fragrance" (Gandha) is used to mean "Prema or love for our Lord". An ideal devotee should serve and worship this "fragrance" (love) at all times! – Remembering this as a gracious blessings from our Lord.

In this way, after describing the factor arising out of the situation, now through a different beginning, another topic is described.

अथेह धन्या भगवन्त इत्थं यद्वासुदेवेऽखिललोकनाथे।
कुर्वन्ति सर्वात्मकमात्मभावं न यत्र भूयः परिवर्त उग्रः॥३९॥

VERSE 39 Meaning: "All of you are our "Lord" only, and very fortunate and fulfilled – as you all love Him, our Lord Sri Vaasudeva, who is the Lord of this entire Universe, being the "Aatma" of everyone, regarding Him as your own "Aatma". This love for our Lord enables everyone not to fall again into the cruel wheel of Samsara (of births and deaths)."

श्रीसुबोधिनी: अथेति। प्रश्नेनैवं ज्ञायते भवन्तो भगवन्निष्ठा इति। इह संसारे भगवन्तो भवन्तः। "यो यच्छ्रद्धः स एव स" इति वचनात्। धन्या इति। धनं भगवद्भक्तिं ज्ञानं वा अर्हन्तीति धन्याः। इत्थमिति। हीनमपि सम्बोध्य अनवसरमवसरीकृत्य तन्मुखादपि परमादरेण श्रवणम्। एवं प्रकारः वासुदेव इति। देवान्तराऽभजनं निरूपितम्। अखिललोकनाथ इति। तस्य सर्वेश्वरत्वं च ज्ञात्वा वेदान्तवेद्यतां च। एवं माहात्म्यज्ञानार्थं सुदृढस्नेहार्थं च विशेषणद्वयमुक्त्वा, रुच्यर्थमात्मपदं प्रयुज्य, भावं देवत्वेन रतिं कुर्वन्ति यतः अतो धन्या इति पूर्वेण सम्बन्धः। अस्य फलं पुनः कालसंसारचक्रे महावर्तरूपे

पुनः पतनाभावः। एतद्देहावसानपर्यन्तं यथा भवतु तथेति पुनः (?) शब्दार्थः।
अनादराभावाय—उग्र इति॥३९॥

कुत इदमुद्धृतमित्याकांक्षायामाह—

SRI SUBODHINI: “After hearing your questions, I get the impression, that all of you are fully established, in your mind, lovingly in our Lord! In this Universe, all of you are the “forms” of our Lord only — as it has been said, in the Gita, “He, who keeps sincere faith in a particular thing (way), he verily attains and becomes that only” (YO YAT SRADDHAHA SA YEVA SAHA). All of you have got sincere devotion to our Lord. Hence all of you are our “Lord” only!”

The word “Dhannyaha” (fortunate) means “wealthy” viz. “all of you deserve the “wealth” in the form of pure Bhakthi to our Lord (or “Jnana” also). I am indeed low and petty. Even then, despite being fully occupied otherwise, all of you have taken out time to listen, from the mouth of this low person, with great respect and avid interest, the “Leelas” of our Lord. This indeed is indicative of your great fortune and fulfillment.”

The word “Vaasudeva” is used to indicate, that “all of you are not worshipping any other deity. Sri Vaasudeva is the Lord of this entire Universe”. The words “AKHILA LOKANATHE” and “SARVAATMANE” indicate that, “all of you are worshipping our Lord Sri Vaasudeva, as the Lord of everyone, and also the Lord, who is known through the Vedaanta (the Upanishads).”

Here, the words “Lord of the entire Universe” indicates the Lordship over all “Beings and things”, and the words “being the Aatma of everyone” indicates the meaning that, the Lord can be understood and realized through Vedaanta.

OUR LORD IS THE "AATMA" OF EVERYONE. This is explained clearly in "Vedaanta" only. Hence, for the sake of attaining the knowledge of our Lord's "glory", (Mahaatmyam) and to be blessed with very firm love (SUDRUDASNEHAM) for our Lord, both of these "qualifications" have been given. In other words our Lord as the "Lord of everyone", makes us understand His glory (Mahaatmyam) and our being the "Aatma of everyone" makes us attain firmly established love for Him. EVERYONE LOVES, IN A FIRM WAY, ONLY ONE'S OWN "AATMA" (WHO IS THE LORD OF THE UNIVERSE, PRESENT IN EVERYONE ALSO). HENCE, IT IS NATURAL TO LOVE OUR LORD, WHO IS PRESENT IN EVERYONE!

The word "Aatma", used in this verse indicates "Brahman", and the necessity to "love our Lord" is reemphasized. In other words, "all of you, have regarded the "Aatma", as the Lord and are loving Him. This is indeed appropriate, and you are all very fortunate. All of you have this intense love for our Lord, and the result of this love is your love for our Lord only (i.e. there is no other result which is higher than this). Due to this, there is no coming back for all of you, into the wheel of this "Samsaara", which is cruel. Let whatever has to happen be, till the present "body" disappears. But after the death of this body, all of you will not fall back again into the cruel "Samsaara" wheel!"

In this verse, the word "Bhooyaha" (again) has been termed as "Punaha" (again) by our Sri Mahaprabhuji, to indicate the same meaning. The word "Ugra" (cruel) has been used to indicate the "cruel" nature of this "wheel of Samsaara" (of births and deaths). Hence, this

should not be taken lightly i.e. disregarding it! We should appreciate its "severity", and act forthwith to get out of it's control. This is the purport.

Wherefrom this "opinion" has got originated? This doubt is being answered through the following verse.

इदं भागवतं नाम पुराणं वेदसम्मितम्।

उत्तमश्लोकचरितं चकार भगवानृषिः॥४०॥

VERSE 40 Meaning: "Our Lord Veda Vyaasa made this Srimad Bhagavatam, which is as famous and equal to the Vedas, and in which, all the "Leelas" and stories of our Lord, who is "Uttamasloka" (praised by the noble saints) are described."

श्रीसुबोधिनी: इदं भागवतमिति। भगवतः सर्वसम्बन्धि भागवतम्। नामेति प्रसिद्धम्। पुरातनम्। पुराणमिति जातिशब्दो वा। वेदेन सम्यङ्मितम्। मान्तरेष्विव नाऽत्र वेदविप्रतिषेधः। वस्तुनिरूपणार्थं प्रासङ्गिककथाऽपि पुरुषोत्तमकथैवेत्याह—उत्तमश्लोकचरितमिति। उत्तमश्लोकस्य चरित्रं यत्र। आर्षज्ञानेन भगवान्वेदव्यासोऽनुभूय आह॥४०॥

SRI SUBODHINI: "Where, everything is pertaining and related to our Lord only" — this is called as "Bhāgavatam"! This name "Bhāgavatam" is famous. The word "Purānam" means "of old times". In other words, these are the Leelas and stories of our Lord, which have been enacted by Him in "old times" (ages ago). This Sri Bhāgavatam is equal to the Vedas. There is no opposition to the "Vedas" in Sri Bhāgavatam, which we usually come across in other "faiths and systems". With a view to describe our Lord Sri Purushothama, all these Leelas and stories are told, as per the situation and circumstances (UTTAMASLOKACHARITAM). In other words, in Sri Bhāgavatam only, the Leelas and stories of our Lord Sri Purushothama, are being described.

The word “Rishi” (sage) used in this verse, indicates, that Veda Vyaasa, being an incarnation of our Lord, had the divine spiritual knowledge. Through this, he had actually “experienced” the Leelas and stories of our Lord, and then set about explaining them (i.e. first hand authoritative account).

निःश्रेयसाय लोकानां धन्यं स्वस्त्ययनं महत्।

तदिदं ग्राहयामास सतमात्मवतां वरम्॥४१॥

VERSE 41 Meaning: “This Srimad Bhāgavatam is originated only for the sake of liberation of everyone. This treatise confers great benefits and welfare, full of virtuous qualities and with the “best” of meanings. Hence, sage Veda Vyaas instructed his son Sri Sukadeva, who had conquered all his senses, and who was the “best” among the “Jnanis”.”

श्रीसुबोधिनी: ग्रन्थप्रवृत्तिः सर्वमुक्तये। धनप्राप्तिः कल्याणं च। लक्ष्म्याः सर्वगताया भक्तायाः श्रवणात्। महदिति। स्वतो गुणतोऽर्थतश्च। स्वस्य ज्ञानार्थं परम्परामाह। व्यासः शुकं वेदवत्पाठितवान्। गोप्यत्वाय—सुतमिति। जितेन्द्रियता ज्ञानं चाऽत्राऽङ्गम्। तस्योत्कर्षे भागवतं फलतीत्यभिप्रायेणाऽऽह—
आत्मवतां वरमिति॥४१॥

प्रमाणान्तरचिन्ता न कर्तव्येत्याह—

SRI SUBODHINI: This Srimad Bhāgavatam has been made for the sake of “liberating” everyone. This treatise confers both the attainment of wealth as also welfare. Goddess Laxmi lives in everyone, as a devotee (Bhaktha) of our Lord, and listens to this “Leela and story” of Srimad Bhāgavatam. Hence, by listening to this holy treatise, not only a devotee attains “wealth”, but also pure “Bhakthi” to our Lord. Bhakthi leads to auspicious welfare.

The words used in this verse "NISREYASAAM" and "DHANYAM SWASTHYANAM" respectively mean "attainment of wealth" and "auspicious welfare". This Srimad Bhāgavatam is glorious with its own divine virtues and meanings. The word used, to denote these qualities, is "Mahat" (great). This treatise is the "summary" of all the Vedas and epics and through this, it has its own eminence. As this describes the highest truth, this treatise is glorious with all the auspicious virtues and qualities. THE MEANING (WEALTH = ARTHA) OF SRI BHĀGAVATAM IS OUR LORD ONLY. HENCE IT IS GREATER THAN ANY OTHER TYPE OF WEALTH!

Sri Soota is telling, as to how he attained, this "Jnana" (knowledge) in the traditional way. He says, that Sri Veda Vyaasa taught this to his son Sri Sukadeva, like the Vedas are taught.

The word "Sutam" (to his son) is used to indicate, that the "Jnana" of Sri Bhāgavatam is a "secret". But Sri Veda Vyaasa taught this secret "Jnana" to his son Sri Sukadeva. IT IS NECESSARY TO HAVE TWO QUALITIES, BEFORE ANYONE CAN REALLY UNDERSTAND SRI BHĀGAVATAM VIZ. (1) CONQUEST OVER THE SENSES (JITENDRIYA) AND (2) BRAHMAJNANA - KNOWLEDGE ABOUT BRAHMAN. BOTH OF THESE ARE THE TWO LIMBS OF THIS TREATISE. If a devotee has these two qualities, then only he will be able to get the real benefit of this holy book. The more the "quality", "more" is the benefit! Due to this, Sri Sukadeva has been hailed here as the "best among the Jnanis" (AATMAVATAM VARAM). Sri Sukadeva, to whom this Srimad Bhāgavatam was given, is the "best among the Jnanis", and also had

conquered all his senses! HE WAS THE BEST AMONG THE KNOWERS OF BRAHMAN, HAVING THE HIGHEST QUALITY OF "JNANA" AND BEING THE CONQUEROR OVER HIS SENSES!

There is no necessity to get or seek any other evidence (Pramaana). This is made clear, through the following verse.

सर्ववेदेतिहासानां सारं सारं समुद्धृतम्।

स च संश्रावयामास महाराजं परीक्षितम्।

प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः॥४२॥

VERSE 42 Meaning: "This Srimad Bhāgavatam has been originated by incorporating the "most best" essence of all the Vedas and the epics. Sri Sukadeva had made king Parikshit to listen to this, when the king had taken a vow to fast till death, seated in the middle of the company of great sages, on the banks of the Ganga river."

श्रीसुबोधिनीः सर्ववेदेति। त्रैवर्णिकानामुद्धारार्थं वेदः। स्त्रीशूद्राणामितिहासः। उभयसारोद्धारत्वात्सर्वोद्धारकम्। परम्परामाह—स चेति। स्पष्टम्। प्रायो मरणपर्यन्तमन्ननिवृत्तिः। गङ्गायामिति देशोत्कर्षः। परमर्षिभिरिति सत्सङ्गः॥४२॥

“धर्मः कं शरणं गत” इति षष्ठप्रश्नस्योत्तरमाह—

SRI SUBODHINI: The Vedas are intended for the Brahmins, the warrior class and the Vaishyas. For the redemption of women and the Sudras, the epics have been provided. In this Srimad Bhāgavatam, the essence of all the Vedas and the epics has been described. Due to this, this Sri Bhāgavatam is intended to redeem all the three castes, women and the Sudras also. So, this treatise is the summary and essence of all holy scriptures and

there is no necessity for any other evidence or proof than this. Now, Sri Soota says, that this Srimad Bhāgavatam was told by Sri Sukadeva to king Parikshit, who had sat on the banks of the Ganga river, with a "vow" to fast unto death. Through this, the glory and greatness of this "holy place" has been told. The king was surrounded by very great sages, and he was having "Satsangh", (association) with the wise and great saints.

To whom did "Dharma" go to surrender? As per the next verse.

कृष्णो स्वधामोपगते धर्मज्ञानादिभिः सह।

कलौ नष्टदृशामेष पुराणाकौऽधुनोदितः॥४३॥

VERSE 43 Meaning: "When our Lord Sri Krishna went away to His abode, along with Dharma, Jnana and other virtues, at this time, with a view to enlighten the persons, whose vision has been obstructed by the darkness of this Kaliyuga, the dawn of the sun, in the form of this Srimad Bhāgavatam, took place."

श्रीसुबोधिनी: कृष्ण इति। धर्मस्तु भगवतैव सह गतः। स्थिते शरणचिन्ता। कलिरन्धकारतुल्यः। तेन पिहितदृष्टीना न त्वन्धानाम्। स्वतोऽदुष्टानाम्। पुनर्धर्मादिज्ञापनार्थं पुराणरूपोऽकौऽधुनोदितः। स्थितएव लोके प्रकटीभूत इत्यर्थः॥४३॥

स्वस्य प्राप्तिप्रकारमाह—

SRI SUBODHINI: "Dharma" (righteousness) went away along with our Lord Sri Krishna, as the Lord went away along with Dharma, Jnana and other virtues. If "Dharma was left by our Lord, here on this earth, then there will be the anxiety, as to whom "Dharma" had gone to surrender?

This Kaliyuga is equal to dense darkness, which can envelop the vision of everyone. For the sake of removing this intense darkness, the “sun” in the form of Srīmad Bhagavatam, dawned. This “sun” will not be useful to those, who are “blind” by themselves. In other words, those persons, who are not “blind” by themselves, but have got their vision obstructed by the intense darkness of this Kaliyuga will be enabled to get the benefits of Dharma, Jnana etc. In this way, the darkness of Kaliyuga is destroyed through the “sun” of Srīmad Bhagavata Purana. But this Bhagavata Purana is a permanent holy scripture, always shining brilliantly, and here the example is good enough to prove its destroying power of the darkness of Kaliyuga fully. Otherwise, it had never got hidden, with a view to rise! It is always permanent (Nithya) as IT'S “JNANA” IS EVERLASTING.

The way, Sri Soota got his own knowledge of Sri Bhagavatam is being told through the next verse.

तत्र कीर्तयतो विप्रा विप्रर्षेभूरितेजसः।

अहं चाऽध्यगमं तत्र निविष्टस्तदनुग्रहात्।

सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति॥४४॥

VERSE 44 Meaning: “Oh Brahmins! I understood this Srīmad Maha Bhagavatam by sitting in the Assembly, from Sri Sukadeva, who was doing the Keertan of this Sri Bhagavatam, with the brilliance of his profound Jnana. I attained this, through his grace and blessings. Now I will explain this to you all, as per my learning and intellect.”

श्रीसुबोधिनी: तत्रेति। विप्रा इति सम्बोधनेन सर्वपूरकत्वाच्छ्रुतः प्रथमं पूरितवान्। अधुना पुनः स्मरणेन भवन्तः पूरयन्तीति। लौकिकत्वाऽभावाय—ऋषि (?) रिति। असन्दिग्धार्थकथनायोत्तरत्र प्रकाशनाय

च भूरितेजस इति। भूरि तेजः ज्ञानप्रकाशो यस्य। ब्रह्मवित्त्वेन तेजोविशेषो वा सर्वज्ञत्वाय। ततः सर्वतोमुखं भागवतं जातमित्याह—अहं चेति। सर्व एवाऽधीतवन्तः। अहं च तत्र उपदेशसभायां प्रसङ्गात् श्रुतम् किन्तु शुकानुग्रहात्तत्रोपविश्य। अनुग्रहं प्राप्य तत्र निविष्टः। सोऽहमुपदेशात्प्राप्तभागवतो वः युष्मान् अध्ययनमनतिक्रम्य तन्मध्ये यथामति स्वबुद्ध्यनुसारेण। अनेन गर्वपरिहारः। उक्तादप्यधिकोऽर्थोऽस्याऽस्तीति ज्ञाप्यते॥४४॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे तृतीयोऽध्यायः॥३॥

SRI SUBODHINI: Sri Soota addresses the sages as the “Brahmins”. The purport of this is, that Sri Sukadeva is a “Vipra”. Hence, it is Sri Sukadeva who attained the bliss of our Lord. “Now, all of you through your remembrance, are fulfilling the bliss of our Lord, through your devotion to our Lord.”

The word “VIPRARSHI” (Brahmin — sage) indicates that Sri Sukadeva is a remarkable and supernatural Brahmin among all Brahmins. The words “BHOORITEJASAH” (of brilliant “Jnana”) indicate, that Sri Sukadeva had told the highest purport and teachings of Sri Bhagavatam, and he lit this lamp and light of Sri Bhagavatam for all time to come - as he had in him, the “brilliance” (Prakaasa) of “Jnana”! A KNOWER OF BRAHMAN IS OMNISCIENT. This is what is indicated, by the mention here, of the special “brilliance” in Sri Sukadeva.

Later, this Sri Bhagavatam got spread everywhere through everyone. Everyone studied this holy treatise and “I also studied this in the Assembly, where Sri Sukadeva had expounded this Sri Bhagavatam, I had listened to it, as per the circumstances only. But due

to the gracious blessings of Sri Sukadeva, I heard this exposition, while being seated in this Assembly.” The words used here also may mean, that “I sat down there, in the Assembly, after attaining the grace of Sri Sukadeva. In this way, I have got the instructions on Sri Bhagavatam from Sri Sukadeva, and as per the study made by me later, I shall tell you all, the same, as per my own intellect.”

Sri Soota has exhibited his humility (lack of “ego”) through the words “as per the studies made by me”, “as per my intellect” etc. He really meant, “there can be better meaning and purport for this treatise i.e. more than, what I am capable of telling”. This is what is told here.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 3rd chapter of Canto 1 of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवत-प्रथमस्कन्धं - चतुर्थोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 4

एवं भागवतार्थस्य निर्धारः स्वाधिकारतः।

त्रिभिः कृतो द्वितीये तु त्रिभिस्त्याज्यसमत्वतः॥१॥

मध्याधिकारे यच्छास्त्रं तदत्र विनिरूप्यते।

नारदस्याऽधिकारित्वाच्छ्रोतुश्चिन्ताकुलत्वतः॥२॥

तत्राऽध्याये चतुर्थे तु व्यासचिन्ता निरूप्यते।

उत्तमप्रक्रियायाश्च वक्तुर्हेतुनिरूपणात्॥३॥

पूर्वप्रकरणे स्वाधिकारानुसारेण शास्त्रार्थो निरूपितः। तत्र मूलत्वेन भागवतमुक्तम्। यस्मिन्भागवते श्रुते सूतस्याऽयं शास्त्रार्थः प्रतिभातस्तदेवाऽस्माभिरपि श्रोतव्यमित्यभिप्रायेण शौनकः सूतं पृच्छतीत्याह व्यासः-

KĀRIKAS 1 to 3 Meaning: "Up to now, the three types of "deserving" persons (Adhikaari) have been described viz. lower, middle and the "best". Due to this, as per the determination of this "deserving" nature, the first canto has been divided into three divisions. In this way, the first 3 chapters of 1st canto is the 1st division of chapters. (ie of the 3 divisions).

In this “division”, it is said, that the qualities of the “speaker” and the “hearer” (Vakta and Srota) are being described viz. (1) developing an aspiration to “know” (Jijnāsa). (2) Having a heart, without envy and jealousy (Amatsar). (3) Having a deep respect to listen to our Lord’s “Leelas” – these are the “virtues” (Gunas) of a “hearer”. As regards the “virtues” of the speaker, the same are (1) He should have heard this Sri Bhagavatam. (2) Who is clever and wise in expounding it and (3) who has been blessed with the secrets of true knowledge!

Whenever, we are able to see these attributes in both the hearer and the speaker, then, both of them, as per their deserving nature are of the “low” (Heena) category. Here, in the first canto, through the 1st chapter, it has been said, that the “hearer” was equipped with the eagerness to know (Jijnasa), and the speaker has been described, as one, who had already listened and heard Sri Bhagavatam.

In the second chapter, the hearer has been told to be without envy or jealousy, and the speaker to be clever and having good speaking ability, and also being wise.

In the third chapter, the hearer has been told to be a person, who has deep respect to listen to this holy treatise, and the speaker to be equipped with the secrets of this knowledge (about Sri Bhagavatam). In this way, through these 3 chapters of 1st canto, the “deserving nature” of persons of the “low” category has been determined. In other words, the “meaning” of this Sri Bhagavatam has been determined and understood as per their “deserving” nature.

In the second division, a description of the “middle”

category of “deserving” nature is being described. Here the 4th, 5th and the 6th chapters (3 of them) of the 1st canto have been taken up for consideration. In the first division, there is a mention of “giving up of prescribed duties”. Here also, the giving up of the duties and results, which accrue to a person, due to fate or luck also, is being spoken of. In this way, there is a similarity between the two divisions (i.e. giving up of the prescribed duties and results thereof, and giving up of the duties and results, which are brought by fate or luck). Hence, in this division also, three chapters (4.5 and 6) have been taken up for analysis.

In this second division, it is said, that both the speaker and hearer should have the three virtues of: (1) The grace of our Lord (Bhagavat Krupa). (2) Being “belonging” to our Lord (Bhagavadeeyatwa) and (3) being of the divine nature of our Lord (Bhagavatwa). Each of these three “virtues” are described in each of these three chapters — thus expounding in three chapters, the “deserving” nature of the “middle” (Madhyama) order.

In this second division, Sri Naraada is the “deserving” speaker and the “hearer” (Vyaasji) is told be full of “unhappiness and sorrow”. Hence, both of them can be told to be only of the “middle” order only. Sri Naraada and others do not have “Vairaagyaam”, (renunciation and detachment) and hence are treated as of “middle” order of “deserving” only. Sri Naraada had full “Jnana” (knowledge) but he lacked “detachment” (Vairagyaam). Sri Soota had knowledge of the “sound”, (words) but not the “inner meaning” (Artha) of these “words”. Sri Suka had “Vairagyaam”, and had also the knowledge of both “words” and “meaning of words”. (Sabda and Artha). IT IS VERY ESSENTIAL TO HAVE

TOTAL “VAIRAAGYAM” (DETACHMENT) FOR THE COMING OF OUR LORD, IN OUR HEART, OR FOR HIS “DARSAN”! If this virtue of detachment is missing, then, the “knowledge” which one has, would lead to “ego” only. Hence SRI SUKADEVA IS CONSIDERED AS OF THE HIGHEST CATEGORY OF “DESERVING” PERSONS!

Though, Sri Naraada had heard about this Sri Bhagavatam from his own father Lord Brahma, as the power of “evidence” (Pramaana) in Sri Narada is greater than “loving grace” (Prameya) which happened through the will of our Lord, the rise of “detachment” (Vairagyam) in Sri Naarada did not take place! In other words, a devotee gets “detached” only through the Grace and will of Our Lord.

As Sri Naraada gives only “knowledge pertaining to “Nara” (human), he is called as “Naarada”. Hence, Sri Naarada has authority to give “knowledge” (Jnana) and this “aspect” will be made very clear towards the end of this chapter. Though, it was appropriate to have regarded Sri Naraada, as the “best” of deserving persons, due to the will of our Lord, as Sri Naarada was not blessed with the virtue of “detachment”, Sri Naarada has been considered, as per the qualities he was endowed with, as only being of the “middle” order only.

In this 4th chapter, Sri Sukadeva being the “best” of speakers is said to be equipped with “detachment” (Vairagyam).

In the previous “division”, the meaning of “Sri Bhagavatam” was explained, as per his own “deserving” nature (authority = Adhikaar). It was explained, that Sri Bhagavatam is the “root” (Moola) of all Jnana (knowl-

edge). Sri Veda Vyaasa is now telling, that sage Sounaka had asked Sri Soota, "Through the listening of which Sri Bhagavatam, Oh Soota!, you have got the "Jnana" of the true meaning of this holy treatise, please explain to us this very same Sri Bhagavatam only" — as per the next verse.

व्यास उवाच—

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम्।

वृद्धः कुलपतिः सूतं बह्वृचः शौनकोऽब्रवीत्॥१॥

VERSE 1 Meaning: "Sri Veda Vyaasa said, "After telling like this, and after praising the noble stature of Sri Soota, sage Sounaka, who followed the Rig Veda, who was the oldest among the sages, who had started the 1000 year "Satra" (sacrifice) and the controller of this group of sages, now spoke the following words."

श्रीसुबोधिनी: इति ब्रुवाणमिति। सर्वत्र हि वक्तुर्वाक्यसमाप्त्यनन्तरं श्रोतुः प्रश्नः। अत्युत्कण्ठया त्विहाऽसमाप्तावेव प्रश्न इत्याह—**ब्रुवाणमिति।** सम्भावनामात्रेण पृष्टे, समुले शास्त्रार्थे निरूपिते, वक्तरि महत्या श्रद्धया, सम्यक् स्तोत्रं कृतवन्त इत्याह—**संस्तूयेति।** संस्तवनं ग्रन्थाद्बहिः। पूर्वमाकांक्षायाः प्राबल्यात्सर्वैरेव पृष्टम्। अधुना किञ्चिदुत्कृष्टमस्तीति बुद्ध्वा मननेन च तन्निर्धार्य सहस्रसंवत्सरे च भगवदवतारनिश्चयात्तदर्थमेव च सत्रारम्भात्कोलाहले सम्यक् श्रवणं न भविष्यतीति सर्वेषु शृण्वत्सु तत्सम्बन्धी देवतास्वरूपाभिज्ञः शौनक पृच्छतीत्यर्थः। वृद्धोज्ञानवृद्धः। कुलस्य ऋषिकुलस्य पतिर्नियामकः। बुद्धेर्निर्धारो ज्ञानवृद्धे भवति। उत्तरत्र प्रचारार्थं वचनविश्वासः कुलाचार्ये भवतीति **वृद्धः कुलपतिरिति** पदद्वयेन ज्ञापितम्॥१॥

चतुर्धा ह्यत्र प्रश्नः। भागवतविषयकः, कर्तृविषयको, वक्तृविषयकः, श्रोतृविषयकश्चेति। तत्रप्रथममाह—

SRI SUBODHINI: Only on the completion of the speech of the speaker, usually, the one who "hears"

(hearer) asks the questions. But, here, due to the rise of intense desire to hear and know more, in the minds of sage Sounaka and others, they began to ask the questions, even before Sri Soota finished his speech. Sri Soota had already told, in a summarized form, the true meaning of Sri Bhagavatam as the “root” (basis) of all spiritual wisdom. Hence, due to their avid interest on this subject, they whole-heartedly praised Sri Soota. This particular “praise” is not mentioned in detail here.

In the first instance, as their eagerness to hear more was very powerful, they had all asked about Sri Bhagavatam. But at this time, they realized, that the meanings of the words uttered by Sri Soota, had deep import and value. This, they realized through deep contemplation about the value of this holy treatise. Moreover, knowing, that our Lord will certainly manifest Himself, as an incarnation during the 1000 years of their “sacrifice” only, they had started the performance of this sacrifice”. Now, all of them thought that if they were to ask the “questions” in unison, then, there will be confusion and pell-mell! — due to which, there may not be any “listening” at all! Hence, all of them did not ask the questions which were there in their mind. But sage Sounaka, being aware of the Lord, who is the “symbol” of all “sacrifices”, being seated in the hearts of the sages, who were performing this sacrifice, now spoke to Sri Soota, on behalf of all of them.

“Old” (Vridha) — this word is used to indicate “old in Jnana” (knowledge), as Sage Souraka was also the controller (leader) of this group of sages. The real knowledge in one’s intellect occurs only during the “old” age. Moreover, sage Sounaka was the Guru of this group of sages too! Usually, the disciples, with a view to spread

the wisdom of the Guru have deep faith in his words. This is the truth emphasized through the use of the words "old" and "the leader of the group of sages".

There are 4 types of "questions" asked. (1) Pertaining to Sri Bhagavatam. (2) As regards the "doer" (devotee). (3) As regards the "speaker" and (4) as regards the "hearer". The first question is asked as follows.

शौनक उवाच—

सूत सूत महाभाग वद नो वदतां वर।

कथं भागवतीं पुण्यां यदाह भगवान् शुकः॥२॥

VERSE 2 Meaning: "Sage Sounaka said, "Oh! very fortunate Sri Soota! who is the "best" among the speakers! Please tell for all of us, the story of Srīmad Bhagavatam, which is the symbol of "Dharma", and which was told by Sri Sukadeva."

श्रीसुबोधिनी: सूत सूतेति। आदरे वीप्सा। तव तु महाभाग्यं यद्भागवतं श्रुतवानसीति महाभागेति सम्बोधनम्। नः अस्मभ्यम्। न श्रोतृत्वमात्रमस्मासु किन्त्वस्मभ्यं भागवतं देयमिति चतुर्थीप्रयोगः। वदतां मध्ये श्रेष्ठः। निर्धारणान्न समासः। वदतां मध्ये त्वमेव श्रेष्ठः। यस्यां कथायां श्रुतायां त्वयैवं शास्त्रार्थो निरूपितस्तामेव कथां वद। पुण्यां धर्मरूपाम्। विहितत्वाद्यागवत्। श्रद्धाधिक्ये हेतुः—यद्यस्मात्कारणाद्भगवान् शुक आह। शुक इति मुक्तः। भगवानिति पूर्णगुणः॥२॥

द्वितीयं प्रश्नमाह—

SRI SUBODHINI: Sri Soota has been addressed "twice", (as "Soota. Soota") and this indicates respect and regards for Sri Soota. "Oh! Sri Soota! You are indeed a very fortunate person, as you have completed listening to Sri Bhagavatam. This is indicated through the word "fortunate person" (Mahabhāga) used here.

The syllable “Naha” (us) meanis “for our sake”. The purport here is, that “we are not just “listeners” only of Sri Bhagavatam, but we are deeply interested to understand fully the inner meaning of this holy treatise. You are the “best” among the speakers. Please tell us the same “story”, the listening of which has made you tell us the meaning of this scripture up to now.”

The word “Punyaam” (of good deeds) here has the meaning of “righteousness” (Dharma-roopa). This “story” symbolizes “Dharma”. Like the “sacrifices” are prescribed to be performed, in the same way, this is also a “duty”, which should be done”. We have great interest for this as Sri Bhagavatam has been rendered by Sri Sukadeva”. The words “Sukaha” (Sri Suka) is used to indicate, that Sri Sukadeva was a “liberated soul” (Jeevan Muktha) and the word “Bhagavan” is used to indicate, that Sri Sukadeva was fully endowed with all the divine virtues of our Lord. Due to this, the story of Sri Bhagavatam, told by him is very valuable and highest.

The second question is asked as follows.

कस्मिन्युगे प्रवृत्तेयं स्थाने वा केन हेतुना।

कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः॥३॥

VERSE 3 Meaning: “In which aeon (Yuga), in which place, and due to what reason, this Sri Bhagavatam story came to be told or begun? On whose inspiration, did Sri Veda Vyaasa write this holy Sri Bhagavatam?”

श्रीसुबोधिनीः कस्मिन्युग इति। कर्तुः परिकरापेक्षत्वात्कर्तृप्रश्ने परिकराणामपि प्रश्नः। कालदेशहेतवो हि परिकराः। प्रयोजककर्ता च। त्रिषु प्रवृत्तेयमिति सम्बन्धः। कस्मिन्युगे इयं सम्प्रवृत्ता। कस्मिन्वा स्थाने। केन वा

हेतुना। यथाऽत्र चित्तवैयग्र्यं तदभावो हेतुः। केन वा प्रेरिता भवतु। कुतो वा हेतोः प्रेरितः। प्रवृत्तौ त्रयः प्रश्नाः। करणे चैकः मुनिरिति मननप्रतिबन्धिकायः संहितायाः कथं करणम्॥३॥

तृतीयमाह पञ्चभिः —

SRI SUBODHINI: The sages now ask the question as to the place, time and reason, and, which is the “obedient servant” (Parikar), who inspired Sri Veda Vyaasa, who was also an obedient associate or servant of our Lord. As all of them are “obedient loving servants” of our Lord, and they have been particularly named here. In which time, in which place and through which reason, this Sri Bhagavatam got it’s “birth” or “initiated”?

The origination of Sri Bhagavatam was caused by the “unhappiness” of the mind of Sri Veda Vyaasa. Who-soever had inspired Sri Veda Vyaasa, is important, but what matters most, is as to why, this “inspiration” was done? What was the reason for this inspiration? In this way, in which “time” (Yuga), at which place, and due to which reason, this Sri Bhagavatam was “inspired” to be written? And who was the “inspirer”?

Here, Sri Veda Vyaasa has been hailed as a “Muni” — a sage who “contemplates” in his mind, is called as a “Muni”. Usually, when a treatise has to be written, “contemplation” gets blocked. Then, in which way, Sri Veda Vyaasa made this treatise?

The third “question” is asked through 5 verses — pertaining to the “speaker”

तस्य पुत्रो महायोगी समदृङ्निर्विकल्पकः।

एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते॥३॥

VERSE 3 Meaning: “The son of Sri Veda Vyaasa, Sri Sukadeva, is always in “Samaadhi”! He sees and knows, that Brahman is present in all places! He is aware of the permanent “Jnana” as described by the Sankhya system! He is equipped with an intellect, which likes to live alone! Sleep-free and prefers to live in “secret” (hidden). This Sri Sukadeva, with all these qualities, looks like a “foolish” person, in this world.”

श्रीसुबोधिनीः तस्य पुत्र इति। वक्तृत्वेन प्रकृष्टत्वान्नाऽ-
ध्येतृत्वनिमित्तसन्देहा इहोच्यन्ते। ते चाऽग्रे वक्तव्या महायोगी समाधिस्थः।
प्रथमं योगो दुःखदोऽपि भवति। प्रवृद्धस्तु सुखदः। तादृशस्य
कथाकथनमयुक्तमिति भावः। किञ्च। समदृक्। ब्रह्मविदित्यर्थः।
उच्चावचबुद्धिसाध्यं च प्रवचनम्। किञ्च। निर्विकल्पकः। साङ्ख्यप्रोक्तज्ञानसिद्धः।
निगता विकल्पाः प्राकृता यस्य। किञ्च। एकान्तमतिः। विरक्तः। एकान्ते
मतिर्यस्य। किञ्च। उन्निद्रः। उदगता निद्रा यस्येति
स्वप्नदृष्टारिष्टनिवृत्त्येक्षारहितोऽपि। किञ्च। गूढः। सङ्गाद्भृशमुद्विजमानः। अत
एव च लोके अप्रसिद्धः। किन्तु मूढ एव ईयते ज्ञायते॥४॥

किञ्च। सर्वदा असम्प्रज्ञातसमाधिस्थो बहिःसंवेदनरहित इति
वक्तुमुपाख्यानमाह—

SRI SUBODHINI: The “speaker” viz. Sri Sukadeva is of the highest excellence! Hence, no “doubt” is expressed here on the “speaker” here. This doubt will be told later.

The word “Mahayogi” has been used to indicate, that Sri Sukadeva is always in “Samaadhi” (united in his mind with the Lord). Due to this, he was in “bliss” — in great happiness. Being in “Samaadhi”, how can it be appropriate for him to tell this story about our Lord?

Sri Sukadeva is a knower of Brahman. He knows that Brahman is present everywhere in the same way.

But a “story” can be told only by a person, whose intellect is aware of the “high and low” of everything. Usually, the “speaker” thinks himself as “higher” and the “listeners” as “lower”. But Sri Sukadeva was a “Brahma Jnani” (knower of Brahman). Due to this, he never entertained the attitude of being “high or low”. Then, how come, he was able to do this “speaking”?

Moreover, Sri Sukadeva had the full knowledge of the “Jnana” as explained in the Sankhya system, as he was not affected by the negative “natural” (Prakruti) propensities associated with “nature” (Prakruti).

Sri Sukadeva was totally “unattached”, and his intellect was prompting him always to remain alone in a secret place, uninhabited by the humans! He never even slept! If he had taken to “sleep”, then he would have been forced to act to remove any “inauspicious objects” seen in his dream! But due to “no sleep”, he was also in a “no-dream” state! Hence, there was no necessity to do any action either!

Sri Sukadeva was afraid of “associating” himself with people. Hence he always lived unknown and hidden (unmanifested). In this world, due to all these reasons, he was not famous and he gave the impression, that he was a “foolish” person!

Sri Sukadeva always “lived” in the “incontrovertible Samaadhi” (ASAMPRAJNA SAMAADHI) and due to this, he did not have “knowledge or awareness” of the “outside” world. With a view to explain this, the following “incident” is told.

दृष्ट्वाऽनुयान्तमृषिमात्मजमप्यनग्नं

देव्यो हिया परिदधुर्न सुतस्य चित्रम्॥४॥

तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवाऽस्ति

स्त्रीपुम्भिदा न तु सुतस्य विविक्तदृष्टेः॥५॥

VERSES 4 and 5 Meaning: “On seeing the fully dressed Sri Veda Vyaasa walking behind the “naked” Sri Sukadeva, the celestial damsels, who were playing “water games” in the lake, immediately got themselves, dressed up, out of modesty and bashfulness! But on seeing the naked Sri Sukadeva, they never got themselves dressed up! On seeing this wonderful incident, and on being asked by sage Veda Vyaasa, the celestial damsels replied, “Oh sage! You have the intellect, still differentiating, between male and female! But Sri Sukadeva does not have this external awareness at all”! (i.e. Sri Sukadeva did not differentiate between the male and female or for that matter, he never saw any difference or division.)”

श्रीसुबोधिनी: दृष्ट्वाऽनुयान्तमिति। अत्र ह्येवं कथा। क्वचित्सरोवरे नग्ना अप्सरसः स्नान्ति। तत्र नग्नं शुक्रपुत्रमनुयान्तं व्यासं दृष्ट्वा वस्त्राणि पर्यधुः। ततो व्यासस्य सन्देहो जातः। कथं मां वृद्धमनग्नं दृष्ट्वा वस्त्राणि परिदधति, पुत्रं तरुणं नग्नं दृष्ट्वा न। इति सन्देहात्ताः पृष्ट्वान्। तासामुत्तरम्—तवाऽस्ति स्त्रीपुम्भिदा, न तु सुतस्येति। यद्यपि शाब्दं ज्ञानं वेदव्यासस्य निर्विचिकित्सं स्वरूपज्ञानं च। तथापि बहिःसंवेदनमस्ति। अधिकारित्वात्। पुत्रस्य तु नित्यरूढसमाधित्वान्न बहिः संवेदनमस्ति। तदाह—विविक्तदृष्टेरिति। विविक्ता अनात्मस्पर्शरहिता दृष्टिर्यस्येति। एवमष्टगुणानां भगवत्कथाबाधकानां विद्यमानत्वात्कथं कथाप्रवचनमिति॥५॥

यद्यपि प्रव्राजकधर्मकरणात्—“कीटवत्पर्यटन्महीमि” ति वाक्यात्समाधेरुत्थितः। कैश्चिद्दृष्टः प्रार्थितो निर्बन्धेन कथां कथयतीति न मन्तव्यम्। लोकानां ज्ञापकधर्मो महानयमिति नाऽस्मिन्विद्यतइत्याह—

SRI SUBODHINI: The story goes like this. In a lake, the celestial damsels were taking bath “naked”.

They saw the young Sri Sukadeva going away "naked". Even then, they did not feel bashful or affected. They continued to bathe. Behind the "naked" Sri Sukadeva came his father Sri Veda Vyaasa, fully dressed up. On seeing the old Sri Veda Vyaasa, they got dressed up promptly. Sri Veda Vyaasa got a doubt in his mind, as to why these ladies got dressed up immediately on seeing him, who was, anyway, old and well dressed! But they had continued to bathe, naked, even after seeing the young Sri Sukadeva going away "naked". Sri Veda Vyaas asked these ladies to clarify their behaviour.

The celestial ladies replied, "Oh venerable sage! We feel, that you still have the difference in your mind between a male and female. But this division is not there in the mind of your son Sri Sukadeva". Though Sri Veda Vyaasa had the knowledge of our Lord with him i.e. the divine nature of our Lord, he also had the "outside" knowledge! — As Sri Veda Vyaasa had taken the incarnation to "teach" this world — Hence, he needed to have both the "inside and outside" knowledge.

BUT SRI SUKADEVA DID NOT HAVE ANY "OUTSIDE" KNOWLEDGE (I.E. OUTSIDE OF HIMSELF) AS HE WAS DEEPLY ROOTED IN "SAMAADHI" AT ALL TIMES! (VIVIKTHADRUSHTE) I.E. SRI SUKADEVA SAW ONLY "BRAHMAN" EVERYWHERE — NO MALE OR FEMALE! TO EMPHASIZE, SRI SUKADEVA'S "VISION" NEVER TOUCHED ANY OTHER OBJECT IN THE UNIVERSE OTHER THAN "AATMA" (OUR LORD)!

Thus the eight qualities viz. (1) Mahayogi. (2) Seeing "sameness" everywhere. (3) Established in undisturbed

“Jnana”. (4) Having an “intellect” enjoying being “alone” only. (5) Without any “sleep”. (6) Hidden self (ie being “unknown”). (7) Looking and appearing as a “foolish” person and (8) ROOTED IN “SAMAADHI” at all times — all these 8 qualities will not enable a person to tell the story of Sri Bhagavatam to “outside” listeners. Even then, how and why Sri Sukadeva was made by our Lord to do the rendering of this holy Sri Maha Bhagavata Purana?

Sri Sukadeva observed the path of “Sannyaasa” (complete detachment and renunciation). A Sannyaasi is supposed to live in this Universe like a “worm or insect”. When a Saadhu moves about, in this world, like a worm or an insect, it is possible, that he may get “detached” from his “Samaadhi” state, at some intervals. When Sri Sukadeva was in one such “mood”, sages saw him and requested and prayed to him to do the “Bhagavata Katha”. Due to this prayer only, Sri Sukadeva told this “story” — We should not misunderstand the situation like this. Why? Sri Sukadeva was a glorious and great knower of all spiritual principles. But neither he nor the people were aware of this glory, as he never exhibited this “Jnana” in such a way, that people could understand it, and pray to him to give them instructions. This aspect of Sri Sukadeva is being explained through the following verse.

कथमालक्षितः पौरैः सम्प्राप्तः कुरुजाङ्गलान्।

उन्मत्तमूकजडवद्विचरन् गजसाह्वये॥६॥

VERSE 6 Meaning: “How did the people of Hastinapura identify Sri Sukadeva, who had come there after roaming at all places, looking intoxicated, dumb and like a “gross” object (inanimate)?”

श्रीसुबोधिनीः कथमालक्षित इति। कुरुजाङ्गलान् हस्तिनापुरदेशम्।
आ समन्ताच्छुकोऽयमिति। पौरैरिति। पुरवासाद्बुद्धिर्वक्रा भवति। ज्ञानं हि
त्रेधा भवति। बहि स्थैर्यादिना वचनेन सदाचारेण च। तन्त्रितयं
नास्तीत्याह—उन्मत्तमूकजडवदिति। गजेन समान आह्वयो नाम यस्य तत्
गजसाह्वयम्। नगरनामनिरुक्त्या तत्रत्या मत्ता इति लक्ष्यन्ते। अत एव
ज्ञानभयाभावात्तीर्थविशेषत्वाच्छुक्तस्य परिभ्रमणम्॥६॥

SRI SUBODHINI: The place, in which the city of Hastinapura is situated is called as “Kurujangala”. How did the people residing in this city recognize or understand Sri Sukadeva? Usually, the “city dwellers” do not have a pure or right intellect!

A person’s “qualities” can be seen in three ways. (1) The “external” stability, (2) through his words and (3) through his good conduct. All these three “qualities” were absent in Sri Sukadeva. An “intoxicated” person lacks “stability”; dumb person is unable to speak, and an “inanimate or gross” person is not capable of “good conduct”! Sri Sukadeva was like an “intoxicated” person and he was not talking to anyone. Moreover, he was not doing any “actions or activity” at all, which would enable anyone to decide whether his “conduct” was appropriate or not! In this, all these 3 yardsticks to understand and identify a person’s real nature, were absent in Sri Sukadeva. Then, how did the city folk of Hastinapura recognize him? Moreover, the people of Hastinapura were proud like the “elephant” (Hasti = elephant). Then, how can they recognize our Sri Sukadeva with their nature, which is proud?

Hence, Sri Sukadeva never had fear, that someone will be able to recognize him easily — as he was intoxicated, dumb and looked as though he was inani-

mate! He came there, to this city roaming from place to place, as this was a place of pilgrimage!

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह।

संवादः समभूतात यत्रैषा सात्त्वती श्रुतिः॥७॥

VERSE 7 Meaning: "Oh son! how did the dialogue between king Parikshit, born in the family of the Pandavas and the sage Sri Sukadeva take place? As, in this place and during this time only, this Vaishnava Veda of Sri Bhagavatam was spoken." (By Sri Sukadeva).

श्रीसुबोधिनी: अस्तु वा नगरे केषाञ्चिज्ज्ञानं तथापि राज्ञा सह संवादोऽनुचितः। राज्ञो राजर्षित्वादनाचारिषु श्रद्धाभावः। शुकस्य च मुनित्वात्सर्वज्ञत्वेन संवादसम्भावनायां गमनाभावः। स च सम्बन्धो बहुकालसाध्यः। तदाह। यत्रैषा सात्त्वती श्रुतिः। वैष्णवो वेदः॥७॥

SRI SUBODHINI: Perhaps, someone in the city could have recognized Sri Sukadeva. But it was not appropriate to have a dialogue with the king himself. The king was himself a sage (Rajarshi). Then, how did the sage king get faith and interest in a wandering naked Sri Sukadeva, who looked like a person, without proper conduct! Due to this, the king would not go and approach Sri Sukadeva to open a dialogue. Moreover, Sri Sukadeva being "contemplative" by nature, was "omniscient" (knower of everything). Being omniscient, he was aware, that a dialogue will take place with the king, if he were to go, and see the king. Due to this, Sri Sukadeva also could not go by himself. If he were to have a dialogue with the king, then it was also possible, that a lot of time would be spent having this dialogue. In other words, as the subject matter of this dialogue is going to be the Veda of the Vaishnavas viz. Sri Bhagavatam, it was but natural, that a lot of time will be spent on this.

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम्।
अवेक्षते महाभागस्तीर्थीकुर्वस्तदाश्रमम्॥८॥

VERSE 8 Meaning: “The most fortunate Sri Sukadeva stayed, while making the households holy and sacred (i.e. making it, as a pilgrim centre), only for that much time, which takes to milk a cow (i.e. He did not stop at one place for a long time).”

श्रीसुबोधिनी: अस्तु वा। तथापि गोदोहनकालादधिककाले गृहस्थगृहे संन्यासिनो वासोऽनुचितः। सोऽपि वासो न रागात्। तथा सति रागपूर्त्यर्थं चिरकालमपि वासः सम्भाव्येत। किन्तु गृहस्थानामाश्रमं तीर्थीकुर्वन्। गृहे मेधा बुद्धिरतिप्रवृत्तिनिष्ठा। तथा तेषामेव चाऽग्रे संन्यासः। तथा सति पूर्वदोषस्य विद्यमानत्वान्नाऽधिकारः। सङ्गदोषाच्च। अतः परमहंसैर्गृहस्थाश्रमः अतीर्थोऽपि तीर्थीक्रियते। ततो दोषद्वयं गच्छतीत्याह—स गोदोहनमात्रमिति। यथा हि गौर्धर्मदोहार्थं तावत्कालं निर्वन्धं सहते तथा जगन्मित्रैरपि सोढव्यमिति हिशब्दार्थः। इयमवस्था महाभागेन प्राप्यत इति महाभागविशेषणम्॥८॥

श्रोतुः प्रश्नमाह चतुर्भिः—

SRI SUBODHINI: Even if Sri Sukadeva were to have dialogue with the king, being a “Saadhu” (monk) he is not supposed to stay, at any one place, for more than “that much time”, which is usually taken to milk a cow! Moreover, even this short “stay”, is not due to any “attachment” either! If the stay is caused by affection and love, then, the stay could extend to a longer period. But Sri Sukadeva went to the house of a person, only with a view to make that house, a holy place of pilgrimage!

If great saints like Sri Sukadeva do not visit the house of such persons, who are deeply attached to the performance of their household duties, then these householders would not take to the last “Aashrama” of “Sannyasa”

(full renunciation) at all! Moreover, if such saintly persons like Sri Sukadeva did not visit such households, then due to the blemish-full earlier life, these persons will not get authority or become “deserving” to take to “Sannyasa”. Hence, saints like Sri Sukadeva make these “non-holy” places into “holy” places of pilgrimage by their visit and through this visit, the “blemish” (Dosham) of previous life, and those of bad “association” (Sangha) get destroyed.

Like in the performance of “fire worship” of “Agnihotra”, cow’s “ghee” and “milk” are used. The cow, which gives these pure substances for this worship, is “bound” only up to the time, it is “milked” i.e. it tolerates “bondage” for giving this “milk” only. In the same way, the “Paramahansa” saints, with a view to make the households into holy places of pilgrimage, stay in their homes only for that much time, it takes to milk a cow! This sort of status of being a great saint is blessed through a “great fortune” (Mahaa-bhagyam). Hence, in this verse, Sri Sukadeva has been hailed as “Mahaabhaga” (very highly lucky and fortunate).

Through the next four verses, the questions of the “hearers” are spoken.

अभिमन्युसुतं सूतं प्राहुर्भागवतोत्तमम्।

तस्य जन्म महाश्रयं कर्माणि च गृणीहि नः॥९॥

VERSE 9 Meaning: “Oh Sri Soota! King Parikshit, the son of Abhimanyu, has been praised as the “best” among our Lord’s devotees! Hence, please tell us about his birth and actions, which are wonderful and astonishing in nature.”

श्रीसुबोधिनीः अभिमन्युसुतमिति। पितृनाम्ना महत्त्वं हि मातृनाम्ना तु हीनता। इति सर्वत्र बोद्धव्यं श्रीमद्भागवतेऽपि च। अभितः सर्वतो मन्युर्यस्या न त्वन्तः। क्षत्रियस्य चाऽयं धर्मः। अन्तः क्रोधाभावाच्च वैष्णवः। सूतेति सम्बोधनं वृत्तान्तपरिज्ञानाय। लोकवृत्तपरित्यागेन भगवदेकपरायणो महाभागवतः। “विसृजति हृदयं न यस्ये” ति वा। प्राहुरिति सर्वलोकप्रसिद्धः। पूर्वमेव तादृशस्य भागवतेन यो विशेषस्तत्परिज्ञानाय पूर्वं विशिषं पृच्छति—तस्य जन्मेति। महादाश्चर्यं यत्र। मृतस्य गर्भात्पतितस्य पुनर्जीवनमिति। भारतादिष्वेवमेव कथा। कलिनिग्रहादीनि कर्माणि॥९॥

वैष्णवस्य प्रायोऽनुचित इत्यभिप्रायेणाऽऽह—

SRI SUBODHINI: Here, King Parikshit is told to be the son of Abhimanyu. This has been said, so that the glory of the son is brought out by referring to the glorious father. Usually, by telling about the relationship of the mother, a lower nature is hinted at. E.g. Partha, Kounteya (son of Pritu, son of Kunti — these words were used to describe the despondent feelings of Arjuna, and not when he was victorious, or did some remarkable deeds).

The name “Abhimanyu” meant, that he had “anger” on all the four sides. It is the duty of a warrior prince to have “anger” exhibited “outside”. It is the sign of a true devotee of our Lord Sri Vishnu not to keep “anger” inside (in one’s mind). Abhimanyu had “external” anger. Being a great devotee of our Lord Sri Vishnu, he did not have any “anger” inside. This is also called as the “state of Abhimanyu”.

In this verse, the addressal made viz. “Oh Sri Soota!”, indicates that, “as you are a Soota, you will certainly be aware of the birth and actions of King Parikshit. This son of Abhimanyu viz. King Parikshit, gave up all “worldly” pursuits, and became totally devoted

to our Lord, and due to this, he was a great devotee! (Mahaa Bhagavata). HE IS A GREAT DEVOTEE, FROM WHOSE HEART, OUR LORD DOES NOT GO AWAY AT ALL! As King Parikshit had this type of “devotion” to our Lord, he is hailed here as a “Mahaa Bhagavata” (great devotee). In the world also, he is famous for his devotion to our Lord.

King Parikshit was a “great devotee”, even from the beginning, and he had got sincere interest to listen to Sri Bhagavatam. Hence, with a view to hear this, these sages now ask about the wonderful “birth” of King Parikshit — as he was born “dead” from his mother’s stomach, and later he was made to live! This is the most wonderful aspect of his “birth”. In the “Mahabharata” also, this type of story is seen. Hence, “please tell us the wonderful nature of his “birth” and the “actions”, such as the “punishment” meted out by him to “Kali” and others.”

“It is not appropriate for a devotee of our Lord Vishnu to sit, without eating any food or drink, till death” — with this view in mind, the following verse is being spoken of (ie a devotee should not “fast” till death).

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः।

प्रायोपविष्टो गङ्गायामनादृत्याऽधिराट्श्रियम्॥१०॥

VERSE 10 Meaning: “Why did this emperor Parikshit, who increased the respect for the Pandavas, give up his kingdom, which is greater than the kingdoms of all other kings, and sat on the banks of the Ganges river, taking a vow not to partake any food, till death?”

श्रीसुबोधिनी: परीक्षिति लौकिकोऽप्युत्कर्षोऽस्ति। सम्राट् चक्रवर्ती। पाण्डूनामपि मानवर्द्धयति। पाण्डवप्रतिष्ठया नाऽस्य प्रतिष्ठा। किन्तु

विपरीतेत्यर्थः। गङ्गायैव च सर्वपुरुषार्थसिद्धिः। किं गङ्गाया प्रायोपवेशनेन। पराजयस्त्वसंभावित एव। यतः अधिका राज्ञामपि श्रीगृहे यस्य वर्तते तामप्यनादृत्य। एवं लोकवैष्णवाभ्यां प्रायोऽनुचितः॥१०॥

किञ्च। लज्जा तु सर्वतो महती। विशेषतः स्वेषु। तत्कथं राज्ञां मध्ये प्रायोपवेशनमित्यभिप्रायेणाऽऽह—

SRI SUBODHINI: King Parikshit had the glory of this “world” also, as he was an “emperor” and he, through his life and conduct, increased the glory and sacred fame of the Pandavas. The Pandavas themselves were very glorious. King Parikshit also was great by himself, and through this “stature”, the glory of the Pandavas also got increased. In this way, King Parikshit made the “fame” of the Pandavas spread everywhere.

By merely sitting on the banks of the Ganges river only, a devotee can attain all the four “human” goals. But, then, what was the necessity to take an “oath” not to eat anything (fast) until death? There was no issue of a “defeat”, from another king, as King Parikshit had more territories and wealth than any other king of those times! But, he had given up all this wealth and emperorship, and had sat on the banks of the holy Ganges river, with a vow to fast unto death!

But through this “worldly” reason, and being a devotee of Lord Vishnu, it was not appropriate for the king to observe this “vow” of fasting unto death!

“Bashfulness or shame” is a powerful factor. How come then, King Parikshit, sat amidst his own people and other kings, having taken the vow of fasting unto death? The following verse is told, keeping this in mind.

gave up all “worldly” pursuits, and became totally devoted.

नमन्ति यत्पादनिपीठमात्मनः शिवाय हाऽऽनीय धनानि शत्रवः।
कथं स वीरः श्रियमङ्ग दुस्त्यजां युवैषतोत्त्रष्टुमहो सहाऽसुभिः॥११॥

VERSE 11 Meaning: “Oh friend! Even the enemies used to offer immense wealth at the feet of King Parikshit and prostrated themselves, praying for their welfare and safety. Is it not, then a matter of utter surprise that, despite being a courageous youthful king, why did King Parikshit desire to give up the wealth of his kingdom, along with his life itself?”

श्रीसुबोधिनी: नमन्तीति। पादनिपीठं पादुके वा। सर्वत्र देशेष्वस्य सिंहासने गत्वा स्वापराधमार्जनार्थं धनान्यानीय। हेत्याश्चर्ये। शत्रवोऽपि नमन्त्यात्मनः शिवायेति। देशस्तु पूर्वमेहाऽपहतः। स्वयं च सङ्कटे पतिताः पुनः स्वदेशप्राप्त्यर्थं धनानि प्रयच्छन्तीत्यर्थः। अयमर्थस्तस्य पुरुषार्थो न भवतीति न मन्तव्यम्। यतो वीरः। वीरस्य विद्यमानत्वात्। वीरस्य हि प्रयोपवेशेन मरणं लज्जाकरं भवति। किञ्च। धनाद्यर्थं प्रायश्चित्तार्थं वा लोके प्रायोपवेशनं सिद्धम्। तत्सार्वभौमश्रियास्त्यागविषयत्वाद्भुनार्थं न भवति। नितदर्थत्वे च कथं श्रियं त्यक्तवानिति। तत्रापि प्राणैः सह। को वा भोक्ष्यति। लोके हि प्राणापेक्षयाऽपि धनं दुस्त्यजम्। तस्करादिषु निर्णयात्। तत्रापि यून इच्छामात्रमपि दुर्लभं किं पुनः करणम्। सत्यवार्तायामहो इत्याश्चर्यम्॥११॥

प्रायश्चित्तादिना तु परलोकसाधनार्थं वैष्णवस्य प्रायोपवेशनं न भवति किन्तु जीवनमेवेत्याह—

SRI SUBODHINI: All kings, from every place of this Universe, came near to the throne of King Parikshit, offered a lot of wealth to him and prostrated also, with a view to get their “offences” mitigated. The syllable “Ha” (Ah!) has been used to show “utter surprise” i.e. is it not a matter of “utter surprise”, that even his enemies used to prostrate to the feet of King Parikshit, praying for their welfare and prosperity.

King Parikshit had confiscated the territories of all these kings much earlier. With a view to mitigate their plight and for attaining their kingdoms once again, these "conquered" kings used to offer immense wealth as "present" to the king. The king, being a great warrior and full of the "Rasa of valour", used to accept this wealth and protect the kings. NOW, HOW COME THIS GREAT WARRIOR OF SUPER "VALOUR", IS NOW SITTING ON THE BANKS OF THE GANGES RIVER, HAVING BOUND HIMSELF WITH THE "VOW" OF "FASTING UNTO DEATH"? IS THIS NOT WONDERFUL? AND SHAMEFUL?

In this world, we do come across persons having taken a vow to fast unto death for either wealth or as an act of repentance! But King Parikshit has now given up his vast kingdom and his fast unto death cannot certainly be to attain "wealth"!

It is very difficult indeed to give up one's "life" also along with wealth! Only thieves are prepared to give up their "life" for attaining wealth! But here, King Parikshit was prepared to give up his life, after having given up his wealth earlier!

Moreover, King Parikshit was still youthful. Usually no youthful king is prepared to give up the "emperorship" of this world. Even then, it is a "truth", that he did give up the wealth of his vast empire, and through the word "Aho", (Ah!) utter surprise is expressed here, on this!

Even with a view to attain the "other worlds" of an auspicious nature, or as an act of repentance, a devotee of Lord Vishnu should not resort to "fast unto death" as he is expected to keep and protect his life, as much as he can — as per the following verse.

शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः।
जीवन्ति नाऽऽत्मार्यमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम्॥१२॥

VERSE 12 Meaning: “He, who is devoted to our Lord Sri Purushothama, who is praised by everyone (Uttamasloka), with a view to confer welfare on the entire Universe, with a view to be prosperous in this world with sons and grandsons, and with a view to distribute his wealth, lives in this world and does not live only for himself! Even though King Parikshit was of this nature, why did he decide to give up his body, which is useful to everyone, having renounced everything?”

श्रीसुबोधिनीः शिवायेति। प्रमादान्महापातकसम्बन्धेऽपि वैष्णवस्य न देहत्याग उचितः। तेषां स्वतः सेवासामर्थ्याभावेऽपि तान् पृष्ट्वा लोकानां करणं सम्भवति। अतस्तेषां जीवनमेव सर्वेषां शिवाय भवति। शिवं शान्तसुखम्। भवः उद्भवः लोके पुत्रपौत्राद्यभिवृद्धिः। “अमोघवीर्या हि नृपा” इति वाक्यात्। भूतये ऐश्वर्याय। अणिमाद्यष्टैश्वर्यं भगवत्सेवायां प्रासङ्गिकम्। “महापुरुषपूजाया” इति वचनात्। अतः सर्वेषां पुरुषार्थसाधकस्य देहस्य त्यागोऽनुचितः। किञ्च। निर्वेदेन देहादिपरित्यागो भूतहितार्थः। “अभयमभयं भूतेभ्यः” इति वचनात्। तच्च वैष्णवानां विपरीतमित्यभिप्रायेणाऽऽह—पराश्रयं निर्विद्येति। निर्वेदे हेतुरेव परित्यक्तव्यः। न तु कलेवरम्। कस्यचिदेव हि धर्मस्य हेतुत्वम्। कले च अव्यक्तमधुरे वरमिति नामानिरुक्त्या अव्यक्तरसाविर्भावहेतुरिति प्रतिभाति। स च भक्तिरसः। अन्यस्य लोकवेदयोः प्रसिद्धत्वात्। अतो भक्तिरसाविर्भावकं शरीरं कथं त्यक्तवानित्यर्थः॥१२॥

एवं प्रश्नचतुष्टयमुक्तवोपसंहरति—

SRI SUBODHINI: Only our Lord, whose “fame” is sung by noble saintly persons is the appropriate “refuge” (Aashrayam). Even if a devotee of our Lord gets related to a gruesome sin (crime) through “pride”, it is said that, he should not contemplate, at any time,

to give up his body! Even if, due to his “sinful” conduct he is unable to worship our Lord, others can do the service after asking him (i.e. for advice and instructions). Hence, continuation of such a devotee’s life is indeed welfare giving to many persons.

The word “Sivaaya” is used to indicate, that such devotees of our Lord should continue to “live” for the peace and happiness of others. They could also contribute for the progress and prosperity of their children and grand children.

It is said, that the “valour of kings do not get wasted at all”. They do beget children or they live to win the opulence of the eight types of “Siddhies” (attainments) also. It is said also, that a true devotee of our Lord attains automatically these “eight powers” (i.e. becoming like an “atom” (Anima) etc.) through the worship and service to our Lord. Like it has been said, that “by worshipping the Lord,” (Mahapurusha) a devotee attains all these benefits. Hence, none should attempt to give up this body, which is capable of giving all the human goals.

Through the sense of deep detachment (Vairagyam), a person may give up this body for the sake of teaching others and also for their benefit — like it has been said, “Giving protection and freedom from fear for the Beings”. But for the true devotees of our Lord, this is considered as inappropriate. Hence, with this view, it is said, that “one should not give up the body, to which others take “refuge”, for the sake of fulfilling their goals.”

Some of the “royal” duties, such as imposing tax or punishments, are all gruesome, and many attain deep “detachment” due to these. Hence, usually enemies get fear due to the “actions” of the king, and this “fear” can

cause detachment (Vairagyam). If “detachment” arises out of these reasons, then, it is said, that a person should give up the “cause”, which has “caused” this detachment, and not the “body” itself! Many a time, arms and weapons are given up, out of detachment, and this action leads also to the removal of fear from the minds of people. Even here, at any rate, one should never think of giving up one’s body! Why? THIS BODY IS CAPABLE OF ORIGINATING LOVE FOR OUR LORD I.E. THE “BLISS” OF BHAKTHI! This is the important point, referred to here, through the word “KALEVARAM” (body). Here, the special meaning is this. “THE BODY IS THE HIGHEST INSTRUMENT, WHICH CAN ORIGINATE BHAKTHI, WHICH IS OF THE FORMLESS BLISSFUL SWEET NATURE OF LOVING DEVOTION TO OUR LORD. All other types of “joy or pleasures” are well known in this world. BUT THE BLISS OF BHAKTHI ARISES ONLY IN THIS BODY! Why then, King Parikshit was ready to give up such a useful and “profit conferring” (LAABHADAYAK) body?

In this way, after telling about these 4 questions, this topic is being concluded through the next verse.

तत्सर्वं नः समाचक्ष्व पृष्टो यदिह किञ्चन।

मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात्॥१३॥

VERSE 13 Meaning: “Please tell us for our sake, the answers for all the questions, which we have asked! Because I think, that you are the “best” of those, who can describe through words, subjects and knowledge, which are different from the Vedic knowledge.”

श्रीसुबोधिनीः तत्सर्वमिति। उत्तरोत्तरप्रश्नेऽपि पूर्वस्य न दौर्बल्यम्।

तदाह—सर्वमिति। ननु भागवतार्थऽस्माकं परिचयो नाऽन्यत्रेति न वक्तव्यमित्याह—मन्य इति। अत्रैवर्णिकत्वाद्दे परं न परिचयः। तदाह—अन्यत्र छान्दसादिति॥१३॥

प्रथमप्रश्नस्य स्कन्धान्तरेषूत्तरम्। तृतीयचतुर्थयोरुत्तमप्रकरणे। अतो हेतुभूतत्वाद्द्वितीयप्रश्नस्योत्तरमाह—

SRI SUBODHINI: Before asking the questions further, the sage says, that the “questions” already asked are also important, and Sri Soota is requested to give answers for all the questions, as they are all same! This is indicated through the word “Sarvam” (all) in the verse.

Sage Sounaka removing the “doubt”, if any, in the mind of Sri Soota, says, “If you are thinking that, being a “Soota”, you are in the know of only the meaning and purport of Sri Bhagavatam, and that you are not acquainted with any other subject, this is not so. It is true, that as you do not belong to the first three castes, you are not aware of the “Vedic” knowledge. But you are, in my opinion,, the “best” among those, who have the knowledge of all the epics, Puranas etc.”

The first question asked by sage Sounaka pertaining to Sri Bhagavatam has been answered by Sri Soota in the second canto. The questions pertaining to the “speaker and the hearer” are replied in this canto. Here Sri Soota, through the next verse, is answering the “second” question regarding the “doer of action” (Karthā).

सूत उवाच—

द्वापरे समनुप्राप्ते तृतीये युगपर्य्यये।

जातः पराशराद्योगी वासव्यां कलया हरेः॥१४॥

VERSE 14 Meaning: “Sri Soota said, “In the beginning of the third Yuga from Sathya Yuga viz. the Dwaapara Yuga, Sri Veda Vyaasa got manifested from mother Vaasavi and father sage Paraasara — with the divine part (Kalaa) of “Jnana” (knowledge) and being a Mahayogi with Bhakthi to our Lord.””

श्रीसुबोधिनीः द्वापर इति। भागवतनिर्माणार्थमेव मुख्यतया तस्याऽवतार इति प्रथमं जन्माऽऽह। ब्रह्मकल्पस्य प्रथममन्वन्तरस्य तृतीययुगपर्यावृत्तौ व्यासस्य जन्म। प्रथमयुगपर्यायो ज्ञानस्य ससाधनस्य कालः। द्वितीयः कर्मणः। तृतीयस्तु भक्तेः। तथापि धर्माणां बाधकत्वात् कृते त्रेतायां च न जन्म। किन्तु धर्मस्य द्विपरतायां सन्देहे। सर्वेषामेव सन्देहः संशब्दार्थः। पराशरस्य भक्तत्वं पुराणान्तरेष्वेव संसिद्धम्। मार्कण्डेयनमस्कारे वयोवृद्धवचनात्। उपरिचरवसोः पुत्री वासवी। मत्स्यगर्भे जाताऽपि बीजधर्मयुक्तैव। अवतारप्रयोजनम्—**योगीति।** योगः प्रवर्तनीयः। तत्रापि हरेः कलया सर्वदुःखदूरीकर्तुर्ज्ञानकलया। योगस्तु भक्तियोगः। ज्ञानस्य त्ववतारादेव तस्याऽपि फलं भक्तिः प्रयोजनम्। एव भक्तिप्रवर्तनार्थमेवाऽवतार इत्युक्तं भवति॥१४॥

तस्य प्रासङ्गिकमाह—

SRI SUBODHINI: Sri Veda Vyaasa's incarnation is for the important task of originating the Sri Bhagavata Puraana. Hence, at first, the birth of sage Vyaas is being told. In the 1st aeon of Manu, in the Yuga of Dwaapara, sage Veda Vyaasa was born. It is also said, that at the end of the 28th Dwaapara Yuga, Sri Veda Vyaasa was born. The first “aeon” viz. Sathya Yuga is the time for “Jnana” accompanied by “Saadhana” (spiritual practice). At this time, all persons were deserving to have “Jnana” along with its due spiritual practice. In the next Treta Yuga, persons with the foremost tendency to do “actions” (Karma) were born, and in the third Dwaapara Yuga, the predominant factor was “Bhakthi” or loving devotion to our Lord.

There were no "doubts" at all on the various aspects of "Dharma" (righteousness) during the Sathya and Treta Yugas, and this "Dharma" naturally gave "rise" to Bhakthi and Bhakthaas (devotees). Moreover, there was no time or mind among the people to be devoted to our Lord, during these two Yugas, as they were deeply interested to do "Dharma". Due to this, Sri Veda Vyaasa was not born during the Sathya and the Treta Yugas.

In the Dwaapara Yuga, as "Dharma" got interpreted through the Vedas and the scriptures (Smriti), there were doubts in the minds of people as to which is "right" and "wrong". Due to this, pristine pure "Dharma" could not be practiced by everyone. Bhakthi also never got developed. Hence, Sri Veda Vyaasa took his incarnation, and expounded the path of Bhakthi. His father Paraasara was a devotee of our Lord — as told in Vishnu Puraana and others. Sage Maarkandeya had prostrated to an old sage, who had told, that sage Paraasara was a great devotee of our Lord. In the Matsya Purana, the father of mother Vaasavi viz. Uparishara has been hailed as a devotee of our Lord Sri Vishnu. Due to this, his daughter was born from a "fish", and despite this, she had developed Bhakthi for our Lord, from her father.

The purpose of Sri Veda Vyaasa's incarnation is told — that for the sake of "Bhakthi Yoga", he was born. He had another virtue in him — he had in him the divine part of "Jnana" of our Lord Sri Hari, who redeems and removes the sorrow of everyone. SRI VEDA VYAASA WAS AN INCARNATION OF OUR LORD SRI NARAYANA'S "JNANA" ASPECT. As he was the symbol of Jnana of our Lord, this knowledge got originated by itself, automatically. AS THE PURPOSE AND GOAL OF JNANA IS BHAKTHI. Hence, Sri Veda

Vyaasa being born in "Jnana", began to preach "Bhakthi". In other words, Sri Veda Vyaasa took his incarnation only with a view to propagate Bhakthi.

Through the next verse, an event in the life of Sage Veda Vyaasa is being spoken of.

स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचिः।

विविक्त एक आसीन उदिते रविमण्डले॥१५॥

VERSE 15 Meaning: "At one time, after taking bath in the river Saraswati, and after purifying himself with sacred chanting and oblations, Sri Veda Vyaasa sat alone, at a lonely secluded place, at the dawn of the sun."

श्रीसुबोधिनी: स कदाचिदिति। स भक्त्यर्थमवतीर्ण एव कदाचिन्मार्गत्रयनाशे सति स्वस्याऽपि ज्ञानविस्मरणे सरस्वत्याः शुचि (?) जलमुपस्पृश्य तेन प्रबुद्धसार्वज्ञ्यः। पापपराजितमिव (?) न भवतीत्याह—शुचिरिति। अनेन ज्ञानकलायां धर्मांश एवाऽभिव्यक्तः। ततः स्वावतारप्रयोजनं विचारयन्सर्वेषां हितार्थं धर्ममपश्यदित्याह—विविक्त इत्यारभ्य कृपया मुनिना कृतमित्यन्तम्। विविक्ते एकान्ते। मनः स्थैर्यार्थमेतत्। तदा एकः। आसीनः। भौतिकदैविकात्मीयदोषत्रयाभाव उक्तः। उदिते रविमण्डल इत्यावश्यककर्मकालाभाव उक्तः। पुण्यनक्षत्रस्य कालगुणानां च ज्ञापकं वा॥१५॥

SRI SUBODHINI: Sage Veda Vyaas had manifested for the sake of progressing the path of Bhakthi. Hence, perhaps, due to the destruction of the path of Jnana, Karma and Bhakthi, he might have forgotten his own "knowledge" (Jnana)! After purifying himself (by bathing etc.) in the sacred waters of the Saraswati river, he got back his "omniscience". He now became "sinless", due to this purification, and all his "virtues" had all returned to him!

Later, he began to contemplate on the purpose of his "incarnation". He now began to think, about the path of

Bhakthi, which is beneficial to everyone. This is what is indicated through the words “VIVIKTHA” (alone) till the sentence, “Made by the sage, out of his compassion” (KRIPAYA MUNINA KRUTAM).

He sat quietly in a secluded place alone, with a view to avoid disturbance in his mind. As he was sacred, he had avoided the “blemish” associated with the physical factors. He was seated in a secluded place, and this made him avoid the “Vedic blemish” also. There was no one else with him now, and this enabled him to avoid the “blemish” caused by spiritual factors.

The words “dawn of the sun” indicate that, usually, the daily “ablutions” are performed before the dawn of the sun. These words also indicate the auspicious star and sacred “time”, when he was sitting alone, on the banks of the river. The purport is that, the “star” at that time was an “auspicious” one, and the “time” was also full of blessed tidings! At this time, Sage Veda Vyaasa contemplated on the ways and means of conferring welfare and prosperity, on all “Beings”, in this Universe.

पराऽवरज्ञः स ऋषिः कालेनाऽव्यक्तरंहसा।

युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे॥१६॥

VERSE 16 Meaning: “Sri Veda Vyaasa, who had the full knowledge, about the working of “time” and “luck” (fortune) now contemplated on the welfare of all Beings, whose penance, sacrifices, study of scriptures and charity, which are the virtues of the 4 Yugas, were destroyed by the factor of “time” (Kaala), who has the power to hold in check (i.e. under its control) even the primordial nature (Prakruti). Sri Veda Vyaasa saw

that “Time” (Kaala) had destroyed these “virtues” in each of the 4 Yugas.”

श्रीसुबोधिनी: परे कालादयः। अवरे अस्मदादयः। करिष्यमाणेऽर्थे कालादीनां प्रतिबन्धकाभावं प्राणिनां तथाऽदृष्टं च ज्ञातवानित्यर्थः। एतदनन्तरं स ऋषिर्जातः। धर्माशस्यैव प्रकटत्वात्। कालो हि महानधिकारी भगवतः। सर्वकर्ता सर्वनिमित्तं च। एवं सति व्यर्थः। प्रयासोऽन्येषामिति कालनियन्तुर्भवतोऽवतार इति ज्ञापयितुं कालकृतमुपद्रवं प्रथमत आह—**कालेनाऽव्यक्तरंहसेति।** अव्यक्तेनाऽक्षरेण रंहो वेगो यस्य, अव्यक्ते वा प्रकृतौ रंहो वेगो यस्येति प्रकृतिप्रभृतीनां कालाधीनत्वमुक्तम्। अक्षरसम्प्रतिर्वा। अव्यक्तो रंहो यस्येति वेति प्रतिक्रियाऽकरणार्थं हेतुरुक्तः। एतावता भगवद्व्यतिरिक्तास्तदधीनास्तदनुगुणा वेति निरूपितम्। फलितमाह **युगधर्मेति।** चतुर्युगाणां धर्माः तपोयज्ञस्वाध्यायदानादयः। तेषां व्यतिकरो नाशः। अनधिकारिषु वा प्रवृत्तिः। स च व्यतिकरो नाऽऽकस्मिकः किन्तु नियतः। भुव्येव न स्वर्गे। नाऽऽकस्मिकं किन्तु युगे युगे प्राप्तम्॥१६॥

कालेन धर्मनाशमुक्त्वा पदार्थनाशमप्याह—

SRI SUBODHINI: Sri Veda Vyaasa knew both about himself and the factors of “time”, “action” and “nature” (Kaala, Karma and Swabhaava). He thought to himself, “whatever, I will say now, will not be affected by the factors of time, action and nature — especially for “Bhakthi” (devotion to our Lord), these three factors have no power to control or affect it!” He also saw the “destiny” (luck — fortune), which is about to unfold, for all the “Beings”. After all this “Jnana” and attainments only, he had become a “sage” (Rishi). A sage is one, who is the “seer” of the sacred chanting (Manthram). A sage is always devoted to the performance of “righteous” (Dharma) actions. The purport is, that in sage Veda Vyaasa, the aspect of “Dharma” only had got “ingressed” (Aavesa).ie He was fully devoted to “Dharma” only!

The factor of "time" (Kaala) is a big and forceful "authority" appointed by our Lord. He is the "doer and cause" for everything. Given this factor, any good effort made by others may go in waste, due to the "power" of this factor of "time". Hence, our Lord, who is the originator and controller of "time", Himself, took the incarnation as Sri Veda Vyaasa. With a view to describe this, in the first instance, the sorrow and difficulties, caused for all beings, by this factor of "time", are being described.

The word "unmanifest" (Avyktham) here means "the imperishable Brahman" (Akshara Brahman). It may also mean "the primordial nature" (Prakruti). The purport is, that even this "Prakruti" is usually under the control of the factor of "time". Moreover, the words used here, can mean also, that the factor of "time" is relentness i.e. no one is aware of it's course and force! Due to this, no one is able to counter its influence in any way!

From this analysis, what we can learn is, that except for our Lord, everything else, is under the control of "time" (Kaala). In other words, all of them conduct themselves, as per the working of "time" only. Due to the power of this "time", the virtues of the 4 Yugas viz. penance, sacrifices, study of scriptures and giving of charity were destroyed. Alternately, "non-deserving" persons took to the practice of these "virtues", and Sri Veda Vyaasa saw this "dangerous" trend in each of the Yugas. He saw all this on earth, and not in the "heaven". On seeing this predicament, he sat alone, in a secluded place, contemplating on the ways and means of conferring welfare on every being (i.e. to get rid of this problem).

Now, through the next two verses, the "effect" of the

factor of “time” is being described as also about the “destruction” of the “materials” affected by “time” (Kaala).

भौतिकानां तु भावानां शक्तिहासं च तत्कृतम्।

अश्रद्धानान् निःसत्त्वान् दुर्मेधान् हसितायुषः॥१७॥

दुर्भगांश्च जनान्वीक्ष्य मुनिर्दिव्येन चक्षुषा।

सर्ववर्णाश्रमाणां यद्दृश्यौ हितममोघदृक्॥१८॥

VERSES 17 and 18 Meaning: “Sri Veda Vyaasa saw, in his mind, the decline of the bodies created by the 5 elements, which were affected by the factor of “time”! He saw the decline in the power of the 5 elements also, from the paucity of rains and good harvests. In this way, he saw an all round decline in various powers. He saw the human beings with the declined power in their strength, discrimination, longevity, sincerity, faith and fortune! Sage Veda Vyaasa, who was blessed with an omnibus “vision”, through this “divine vision” (eyes) saw clearly, as to what “action and step” will benefit each of the four castes and the “Aashramas” (status in life). He now contemplated on these beneficial steps, for the welfare of all beings.”

श्रीसुबोधिनी: भौतिकानामिति। भौतिकानामस्मदादीनाम्। चकाराद्भूतानाम्। शक्तिः स्वाध्यायादीनाम्। कृषिवृष्ट्यादीनां वा। तत्कृतं कालकृतम्। कर्तृदोषानाह - अश्रद्धानानिति। सर्वत्र श्रद्धारहितान्। सत्त्वं बलं विवेको वा। दुर्मेधान् बुद्धिरहितान्। चित्तमनोबुद्धिनाशा उक्ताः। अन्तःकरणेष्वहङ्कार एव पुष्ट इत्यर्थः। अत एव आयुषोऽप्यपचय इत्याह-हसितायुष इति ॥१७॥

श्रीसुबोधिनी: कर्मणा हि भाग्यमुत्पद्यते। तत्कालादीनां शुद्धितारतम्येन महाभाग्यजनकत्वम्। द्वापरादौ तु षष्णां दुष्टत्वाद् दुर्भाग्यत्वम्। एतत्सर्वं न

तर्कितम्। किन्त्वार्षज्ञानेन प्रमितम्। तथा सत्युपायज्ञानं भवतीत्यर्थः। पाषण्डधर्माः स्वत एवोत्पत्स्यन्त इति तद्व्यावृत्त्यर्थमाह—सर्ववर्णाश्रमाणामिति। चकारादवान्तरदेशादिधर्माः। अनेन वर्णाश्रमदेशव्यतिरिक्ता धर्माः पाषण्डा इति निरूपितम्। तेषामपाषण्डानामिदं दध्यौ। सत्यसंकल्पाद्धितं स्फुरतीत्यत आह—अमोघदृगिति॥१८॥

यज्ञ एव सर्ववर्णाश्रमहितकर इत्याह—

SRI SUBODHINI: We, who have been originated from the 5 elements, caused by the factor of “time” (Kaala), and also the 5 elements themselves, have lost all our “powers”. The syllable “Cha” (and) used here indicates the decline in the powers of the 5 elements also. In the same way the decline in the power of scriptural studies, agriculture, rain etc. has also set in, through the factor of “time” (Kaala). After this, the devotees who are supposed to practice “Dharma” have lost their sincerity and interest in practicing the virtues. They are now bereft of both “strength” (Balam) and “discrimination” (Vivekam). Due to the absence of “sincerity”, (Sraddha) they have lost their intellect, and the strength of inner mind (Chittam) (i.e. mental strength). Due to the absence of “discrimination”, they have lost the power of their “mind”. The word “Durmedhaan” has indicated the loss of their “intellect”. In other words, the entire “consciousness” consisting of inner mind (Chittam), mind and intellect has been lost and only the fourth aspect viz. “the ego” remained! “Ego” has become the “root” for all their actions, due to which their “longevity” also has been shortened and declined. On seeing all this, Sri Veda Vyaasa began to think about their welfare.

“Only through “virtuous actions” (Karma), there is

the rise of fortune or luck" (KARMANA HI BHAGYAM UTPADHYATE). But in this Kaliyuga, the factors of time (Kaala), actions (Karma) and the "deor or performer" (Karthā) are all "impure" (unholy), along with "materials" (Dravya) and "chanting" (Manthram). Due to this defect, a person's "actions" in this Yuga never attains its desired result or benefit i.e. remains unsuccessful! This makes the "Jeeva" very unlucky and unfortunate! This sort of knowledge about the ill effects of this "Yuga" did not dawn on the mind of Sage Veda Vyaasa, through logical analysis. But he got this correct perception through his "vision" as a "sage" (Rishi), and through his divine capacity (Aarsha). Through this divine "vision", he also got the knowledge about the "ways and means", through which, persons living in this Kaliyuga can be saved and made happy. Sri Veda Vyaasa knew that 'heretic and unorthodox' systems will grow and flourish in Kaliyuga (PAAKHANDA DHARMA). He desired, that people should stay as far away from these so-called "paths", and follow the righteous ways of Dharma suited to the time and place, for all the "castes and station (Aashrams)" of the society. In other words, Sri Veda Vyaasa, meditated on this issue deeply. He then concluded, that all other unorthodox paths and ways are useless and only the "righteous virtuous path of Dharma" , suited to the time (Kaala), place (Desa), castes (Varna) and station (Aashrama) is to be followed by everyone. He also desired, that even this path of "Dharma" should not get "polluted" and got "wasted"! Sri Veda Vyaasa had very "truthful intentions". He got the inspiration about the auspicious welfare of everyone, and the need for the establishment of "truth" in their minds. These "realizations" are described, through the words

used here, in this verse viz. "AMOGHADRIG" (he, who saw everything, as they are).

That "Yagna" (performance of "sacrifice") is the most beneficial way for all castes and Aashrams — this is being described below.

चातुर्होत्रं कर्म शुद्ध प्रजानां वीक्ष्य वैदिकम्।

व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम्॥१९॥

VERSE 19 Meaning: "That, in which, there is the "four", knowing, that, such pure Vedic sacrifices are beneficial to everyone — with a view to expand the role of these Vedic sacrifices, Sri Veda Vyaasa made the one Veda into 4 divisions i.e. he made one Veda into 4 parts."

श्रीसुबोधिनी: चातुर्होत्रमिति। आर्षज्ञानत्वात् युक्तिरपेक्ष्यते। युक्तिस्तु-आधिदैविकः कालो वा। "स विष्णवाख्योऽधियज्ञोऽसावि" ति वाक्यात्। भौतिककालकृतदोषदूरीकणसमर्थः। अथवा। कालनियामको विष्णुः। तदुभयात्मकत्वाद्यज्ञस्य। स च श्रौतो विष्णुः। प्रमाणान्तराच्च वेदो बलिष्ठः। सर्ववेदैकवाक्यतां वक्तुं तस्य स्वरूपमाह-चत्वारो होतारो यत्रेति। ते गणनायका होतृशब्देनोच्यन्ते अध्वर्यु प्रभृतयः। अथवा। दशहोता चतुर्होता पञ्चहोता षड्होता सप्तहोतेति चतुर्होतारः। ते अग्निहोत्रादीनां मूलमिति। चातुर्होत्रमग्निहोत्रादिपञ्चकं यत्कर्म। कर्मेति नामधेयम्। तद्धि ससाधनं नित्यमिति कालास्पर्शाच्छुद्धम्। प्रकर्षेण जातानाम्। तत्र वेदः प्रमाणमित्याह-वैदिकमिति। तेषां यज्ञानां विस्तारार्थं वेदं चतुर्धा कृतवानित्याह-व्यदधादिति। अकृशरतया निरूपणाद्बुद्धिसौकर्येण यज्ञसन्ततिः। अभिनेष्वंशभेदव्यवस्थया वा॥१९॥

तान्भेदानाह-

SRI SUBODHINI: A doubt arises here, as to how these Vedic sacrifices will be beneficial to everyone, in everyway, when the "blemish" of Kaliyuga continues to remain, and the "sacrifices" themselves continue to be

under the control of Kaliyuga? On this, it is said, that the knowledge about these Vedic sacrifices is “divine” (Aarsha) in nature. Hence, there is no necessity or role of a “human” plan or idea (as the divine plan is working its way). Usually a “human idea or plan” can at best mitigate the usual “blemish”, created by the celestial and physical “time”. Our Lord Sri Vishnu is the controller of this factor of “time”, and he is capable of removing all “ill effects” of both the celestial and physical types of time (Kaala). “THIS “TIME” (KAALA) IS OF THE DIVINE FORM OF SRI VISHNU, AND OF THE “YAGNA” (SACRIFICE) — this is the Vedic saying. In this way, the Vedas say, that the “sacrifice” is of the form of our Lord Vishnu and of “time” too! In comparison to other “evidences”, the proof and evidence offered by the Vedas are considered as of higher strength and importance. All the Vedas speak about “one truth” only! It is said, that there are 4 types of “Vedic sacrifices” (actions = Karma) viz. Adhwaryoo, Udgaata, Hota and Brahma. All these four are called in a combined way as “Hota”. Alternately, these Vedic “actions” are described in a different way. There are 5 types of “Hotas” or performers of sacrifice with 10 Hotas, 5 Hotas, 6 Hotas and 7 Hotas. These are titled as “Agnihotra, Darsapournamaasa, Chaatur Maasya, Pasu and Soma “sacrifices”. These 5 types of sacrifices are the basis of “Vedic” actions, and all these have been explained in the “Brahmana” portion of the Vedas. The word “four sacrifices” comprises the above “5 types of Karmas”.

The “Vedas” are sustained through “divine” evidences and proofs. They are permanent (eternal), pure — as the Vedas are not “affected” by the factor of time (Kaala) at all.

A doubt may arise, as to how these “sacrifices” can be called as “eternal”, (Nithya) when they are subject to time, and the particular nature of the “performer” etc.? Answering this, it is said, that these “sacrifices” are called as “actions” (Karma) only for the sake of reference — But, in reality ALL THESE SACRIFICES ARE THE FORMS OF OUR LORD ONLY — AS THE WORD “YAAGA” (SACRIFICE) MEANS “BHAKTHI OR DEVOTION”. In this way, the Vedas are the proof and evidence of generations of people.

With a view to “expand” the Vedic sacrifices, Sage Veda Vyaasa, divided the one Veda into 4 divisions. He expounded the Vedic sacrifices, in such a way, that everyone can understand, easily, the systems of performing these various “Vedic” sacrifices, and also that these sacrifices do not get “mixed up” with each other. This was done by Sage Veda Vyaasa for the welfare and benefit of this world.

The “divisions” of the Vedas are being described below.

ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः।

इतिहासपुराणं च पञ्चमो वेद उच्यते॥२०॥

VERSE 20 Meaning: “Rig Veda, Yajur Veda, Sāma Veda and Atharva Veda.- Sri Veda Vyaasa made these 4 divisions. He also manifested the 5th Veda viz. the epics and the Puranaas, which describe the “Dharma”, as contained and prescribed in the Vedas.”

श्रीसुबोधिनी: ऋग्यजुःसामाथर्वाख्या इति। ऋग्वेदेन होता करोति। यजुर्वेदेनाऽध्वर्युः। सामवेदेनोद्गाता। चतुर्थेन ब्रह्मा। तत्तत्कर्मप्रतिपादकानां मन्त्राणां ब्राह्मणानां च खण्ड उद्धृता वेदशब्दवाच्या जाताः। तेषामपेक्षित-धर्मप्रतिपादकः पञ्चमो वेद इतिहासपुराणाख्यः॥२०॥

भिन्नेष्वंशप्रतिष्ठापनार्थमाह—

SRI SUBODHINI: Through the Rig Veda, the actions of “Hota”; through Yajur Veda, the “Adhwaryoo”; through the Sama Veda, the “Udgaata” and through the Atharva Veda, the action of Brahma - are done. The “chanting” (Manthras) pertaining to each of these “sacrifices”, and its particular “Brahmana division” were all divided into various compact “parts”, and these came to be known as the 4 Vedas named as above. The “Dharma” prescribed in these Vedas were explained in the epics and the Puranaas, and these were collectively called as the 5th Veda.

Who were the sages, who accepted these divided Vedas? On this, the following verses are given.

तत्रर्वेदधरः पैलः सामगो जैमिनिः कविः।

वैशम्पायन एवैको निष्णातो यजुषामुत॥२१॥

अथर्वाङ्गिरसामासीत्सुमन्तुर्दारुणो मुनिः।

इतिहासपुराणानां पिता मे रोमहर्षणः॥२२॥

VERSES 21 and 22 Meaning: “The Rig Veda was accepted and adopted by sage Paila; the Sāma Veda was sung by the poet Jaimini, and only Vaisampaayam got proficient in Yajur Veda. The “terrible” sage Sumanthu of the Angira clan became the “knower” of the Atharva Veda. My father Romaharshama became proficient in epics and the Puranaas.”

श्रीसुबोधिनीः तत्रेति। अत्र तु क्रमो मन्त्राणामिति न विरोधः। पैलादयः ऋषयः। सुमन्तुर्दारुण इति। आभिचारिकबाहुल्यादिति केचित्। वस्तुतस्तु स्वाभाविकदुष्टत्वादग्रे यज्ञेषु तस्याऽप्रवेश इति। तथापि पाठने हेतुः—मुनिरिति। इतिहासपुराणानां सर्वाधिकाराय रोमहर्षण उक्तः॥२१॥२२॥

तैः पञ्चभिरपि स्वांशः खण्डशो बहुधा व्यस्त इत्याह—

SRI SUBODHINI: That “action”, which has “prescribed ways” of doing or performing is called as “Dharma”. In the Yajur Veda, “Dharma” is being described. Why was this not mentioned as the “first” one? Answering this, it is said, that, here, the Vedas are mentioned as Rig, Sāma and Yajur Vedas, in this verse as per their “Krama” or “order”, and there is no problem on this. The sages like Paila and others accepted and adopted the Vedas, as per the “order” as mentioned, in the verse.

In the Atharva Veda, there are descriptions of the “black magic” incantations for causing “death” etc. Hence, the sage who adopted this Veda viz. sage Sumanthu, has been called as the “terrible” (Daaruna). This sage, by his very conduct and nature, was very cruel and wicked. In later times, his entry into the “sacrifices” was stopped. Even then, he was a sage, and due to this, he was allowed to learn the Vedas, and is considered as a “sage”!

The “epics and the Puranaas” are considered as the 5th Veda. Each and everyone is entitled to learn these scriptures. With a view to indicate this “universal factor”, this “Veda” was taught to “my father Sri Romaharshana, who made, every being happy, with the devotion to our Lord (Roma-Roma = in each “hair” in the body of each being, he filled up, the bliss of our Lord’s Bhakthi. That is way, his name is “Romaharshana” — making each strand of “hair” stand in ecstasy, with our Lord’s devotion and bliss thereof). He became a great “Acharya”, (Guru) with this virtue (Guna) of making everyone get devoted to our Lord.

These 5 sages made their respective division of the Vedas into many other separate parts and expounded them. This is being told, through the following verse.

त एनमृषयो वेदं स्वं स्वं व्यस्यन्ननेकधा।

शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन्॥२३॥

VERSE 23 Meaning: “These sages like Paila and others made these Vedas into several “branches” through their own disciples and the disciples to their disciples. In this way, the 4 Vedas got expanded through several “branches” (Saakhas).”

श्रीसुबोधिनीः त एनमिति। ऋषित्वात्खण्डशो व्यासे न दोषः। शाखानां शाखित्वम्॥२३॥

बहुधा व्यस्ताऽप्येका शाखा धारणेऽशक्या जातेत्याह—

SRI SUBODHINI: These sages expanded their respective Vedas in many ways. Later, their disciples and their own disciples made their respective Vedic branches into many more “branches”. All of them were “sages”, (Rishis) and they did not get any “blemish”, due to this “expansion” of the Vedic branches.

In this way, all the Vedas were made into innumerable “branches”. Through the next verse, it is said, that no one could adopt or accept fully even one of these “branches” properly!

त एव वेदा दुर्मैधैर्धार्यन्ते पुरुषैर्यथा।

एवं चकार भगवान् व्यासः कृपणवत्सलः॥२४॥

VERSE 24 Meaning: “To enable the “humans”, bereft of a good intellect, to grasp and get devoted to these Vedas, despite being incapable of getting to realize the true purport and knowledge of these Vedas, Sri Veda

Vyaasa, who is compassionate and gracious to these "unfortunate humans" made the Vedas into various smaller divisions (so that the "humans" can easily study these Vedas)."

श्रीसुबोधिनीः त एवेति। दुर्मेधैर्बुद्धिरहितैरपि यथा यथावदर्थज्ञानाभावेऽपि लक्षणैः समानादिभिर्बहुकालाभ्यासेन कथञ्चिद्धार्यन्त इत्यर्थः। अवान्तरमुपसंहरति—**एवमिति।** मूर्खसधारणपर्यन्तमेवं कृतवान्। तत्र हेतुः—**भगवानिति।** भगवतस्तथैवेच्छा यन्मूर्खपर्यवसानं भविष्यतीति। तर्हि न कर्तव्यं स्यात्। अव्रतानर्थज्ञधारणे वेदानां निर्वीर्यत्वप्रसङ्ग इत्यत आह—**व्यास इति।** व्यासत्वात्कृतवानित्यर्थः। तथाऽपि महतोऽधिकारिणोऽपि नाऽन्यथा करणमुचितमित्यत आह—**कृपणवत्सल इति।** अपहताम्पत्वात्स्वाध्यायस्य तावन्मात्रेणाऽपि कृतार्थता भविष्यतीति प्रजासु दयया कृतवानित्यर्थः॥२४॥

अन्येषामुपायमाह—

SRI SUBODHINI: Sri Veda Vyaasa, through these "divisions and branches" made the Vedas, very easy, so that even persons of dull intellects can learn or study them, even though, they will never be able to grasp the true inner meaning and purport of the Vedas. Even today, whatever meaning is being understood, is due to Sri Veda Vyaasa's efforts towards making the omnibus Vedas, into several smaller "branches". This was made possible, as Sri Veda Vyaasa is the incarnation of "Jnana" of our Lord Sri Narayana — so that even "dull and foolish" persons also can take to the learning and chanting of the Vedas. Sri Veda Vyaasa had realized, that our Lord Himself had desired this to happen! Some may say, that Sri Veda Vyaasa should not have done this "division" of the Vedas at all. Why? That, if these "Vedas" are learnt and studied by those, who cannot grasp the true purport and meaning of them, and who are devoid of devotion and adherence to proper discipline and rules,

then the “strength and power” (Veerya) of the Vedas themselves will be destroyed! On this, it is said, that Sri Veda Vyaasa was a “divine authority”, and he did, what was desired by our Lord only! If someone were to say, that despite being a great divine authority, Sri Vyaasa should not have done this “inappropriate” task, it is answered, that Sri Vedas Vyaasa was gracious and compassionate to these “pitiable” humans. He thought, that STUDY OF THE VEDAS IS ALWAYS SINLESS AND BLEMISHFREE! AS SUCH, PEOPLE OF “DULL” INTELLECT ALSO CAN, THROUGH STUDY AND CHANTING, MAY GET FULFILLED IN THEIR LIFE. Hence, out of deep compassion to the “humans”, Sri Veda Vyaasa divided the Vedas into many “branches”.

Now, the redemption for women, Sudraas etc. is being spoken of, through the next verse.

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरः।

कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह।

इति भारतमाख्यानं कृपया मुनिना कृतम्॥२५॥

VERSE 25 Meaning: “Women, the Sudraas and some relations of the “twice-born” (the Brahmins, the warrior class and the Vaishyaas) have no “authority” to listen to the Vedas. Hence, these persons are ignorant of the Vedic ways and means of attaining welfare and happiness. They are also ignorant of the ways of attaining prosperity, through the performance of “actions” (Karma = sacrifices). Due to this, these persons will be deprived of attaining heaven etc. Hence, with a view to confer welfare and happiness to these persons, Sri Veda Vyaasa, out of his compassionate grace, manifested the epic “Mahabharata”, through which, these persons can also

attain the "highest result", through the attainment of knowledge, about the principles of Dharma."

श्रीसुबोधिनीः स्त्रीशूद्रद्विजबन्धूनामिति। यज्ञद्वारा हि वेदे स्त्रीणामुपयोगः। अवीरवतीनां तु तदभावात् त्रैवर्णिकस्त्रीणामपि वेदश्रवणनिषेधः। शूद्राः स्वतन्त्रा न तु सेवकाः। त्रैवर्णिकयाज्ञिकसेवकानां तदन्नभक्षणेन वेदार्थोपयोगिनामापाततो वेदश्रवणस्याऽऽवश्यकत्वात्। द्विजबन्धवः कुण्डगोलकाः सस्कारहिताश्च। तेषामपि श्रुतिश्रवणे नाऽधिकारः। गोचरशब्दस्तु नियतपुल्लिङ्गः। केचन **गोचरेति** च्छन्दसत्वात्पठन्ति। कर्मश्रेयसि कर्मसाध्ये श्रेयसि पुत्रस्वर्गादौ। मूढानां साधनज्ञानरहितानाम्। एवं मनसि विचारितेन प्रकारेण। इह अस्मिन्नेवाऽर्थे। यद्यपि अलौकिकप्रकारेण वेदसाध्यं फलमप्यलौकिकं तथापि नाऽन्येन तत्सिद्धिः। अथाऽप्यर्धलौकिकन्यायेन भट्टेष्विव पुराणेऽप्यलौकिकन्यायेन वा भारतादिना कार्यं सेत्स्यतीति भावः एवमभिप्रेत्य यत्कृतवांस्तदाह—**इति भारतमिति।** भारतवंशोत्पन्नानां सम्बन्धि भारतम्। आख्यानमिति वचनान्न केवल ग्रन्थनाम। किं त्वन्यार्थम्। तेन भारतश्रवणान्मयामोहाभावाद्धर्मादीनां तत्त्वावगतिः सुगमेति मननादवगत्य परदुःखप्रहाणेच्छया कृतमित्यर्थः॥२५॥

SRI SUBODHINI: The "women" are useful in the performance of the sacrifices, as the husband is supposed to do the "sacrifice" accompanied by his wife. Through this, she is entitled to listen to the Vedic chanting. But if there is no son born to her or the husband is dead then the wife is not supposed to participate in the performance of the sacrifices. Hence these "ladies" of the households of the Brahmins, the warrior class and the Vaisyaas are not entitled to listen to the Vedic chanting, as they cannot sit, to do the "sacrifice". By the word "Sudraas", only those persons, who do not come to be used or whose service is not required for these sacrifices, are referred to. The "Sudraas", who serve their "masters", who perform the sacrifices are entitled to eat the "sacrificial food", and can be used

of devotion and adherence to proper discipline and rules.

to work and serve in the conduct of these sacrifices, and in this way, they can listen to the chanting of the Vedic Manthras.

The word “relatives of the twice-born” (DWIJABANDHOONAAM) refers to those “uncultured and impure” persons of the first three castes. When the “husband” is alive, if a wife gets a son, through her “paramour”, then this “son” is called as “the excluded one”. Likewise a “son” born to a wife, after the death of her husband, but through a “paramour”! These “sons” are not entitled to listen to the Vedic chanting.

There are innumerable persons, who are ignorant of the welfare like getting sons, heaven etc. through the performance of the Vedic sacrifices. For these persons, attainment of welfare and prosperity, through any other way, is not possible. Hence, for the attainment of welfare for these persons, Sri Veda Vyaasa created the epic “Mahabharata”.

In other words, those persons, who have no authority to listen to the Vedas will get the benefits from listening to the “Mahabharata” epic. Does it mean, that these persons cannot get any benefit from something else? Especially, when the “results and benefits” which flow from the Vedic studies are “supernatural”, and how can the same benefits accrue to the person, who studies or listens to the Mahabharata? The answer is given to this doubt, by saying that, though the epic Mahabharata is considered as “worldly”, (as it is applicable to all, in common) and also is considered as a commentary to the Vedas, it is treated as “supernatural”. In this way, in epics such as Mahabharata, both “worldly” (Loukik) and “supernatural” (Aloukik) matters are dealt with, and

the Results which accrue are very beneficial to all. The words “Bharatam” viz. pertaining to the family lineage of King Bharata, and “Aakhyanam” viz. that this epic has very significant “meaning” also. In fact, it is said, that by listening to the history of the kings of king Bharata’s family, a person will not get attachment to both “infatuation” and “desires”. This is due to the fact, that king Bharata had crossed the threshold of “Maya” himself. Hence, listening to his “story” will make the listeners, free of infatuation and desires, and will confer also the knowledge of the supernatural nature of “Dharma”, very easily. Sri Veda Vyaasa thinking about this principle, created the epic Mahabharata, with a view to redeem the sorrow and unhappiness of all persons, who do not have “authority” to listen or study the Vedas.

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः।

सर्वात्मकेनाऽपि यदा नाऽतुष्यद्बुदयं ततः॥२६॥

नातिप्रसीदद्बुदयः सरस्वत्यास्तटे शुचौ।

वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मवित्॥२७॥

VERSE 26 and 27 Meaning: “Oh Brahmins! In this way, even after doing good and conferring welfare to everyone, the inner mind of Sri Veda Vyaasa did not feel fully satisfied. Once, while sitting on the sacred banks of the Saraswati river, alone, Sri Veda Vyaasa, the knower of “Dharma” began to tell to himself, the following, while contemplating on the reason for this inner dissatisfaction.”

श्रीसुबोधिनी: एवं व्यासस्य परोपकारलक्षणो धर्मो महान्वेदव्यासे सिद्धः। धर्मस्य चाऽन्तकरणपरितोषः फलम्। तदभावे धर्मः श्रम इति पूर्वमुक्तम्। अत्र दुःखहेतुरिति वक्तुं पूर्वोक्तस्मरणार्थं द्विजा इति सम्बोधनम्।

अधीतावधारणं हि द्विजधर्मः। किञ्च। केवलधर्मस्य व्यभिचारेऽपि ज्ञानसहितस्य न तथात्वम्। इह तु तादृशोऽपि नाऽन्तःकरणसुखजनको जात इत्याह—**सर्वात्मकेनाऽपीति**। सर्वत्र आत्मा येन तत्सर्वात्मकं ज्ञानम्। अथवा दयावदन्ये प्रकाराः सर्वे कृताः। सर्वप्रकारेणाऽपि धर्मेणेत्यर्थः। अधिकारित्वात्फलाभावो जात इत्याह—**ततो नातिप्रसीदद्बुदय इति**। धर्मात्स्वस्याऽपि फलाभावे कथमन्यस्य भविष्यतीति सर्वनाशादप्रसादः। भगवदिच्छा काचिदन्यथा वर्तत इति ज्ञानावतारत्वेन ज्ञात्वा किञ्चित्प्रसीदद्बुदयो जातो न त्वत्यन्तं प्रसीदद्बुदय इति। पूर्वज्ज्ञानोदयो भविष्यतीति सरस्वत्यास्तट इत्युक्तम्। **शुचाविति** पापसम्बन्धाभाव उक्तः। एवं शुद्धदेशे स्वार्थं चिन्तायां तर्केण कश्चिन्निर्धार उत्पन्न इत्याह—**वितर्कयन्निति**। विविक्तस्थ एकान्तस्थः। महाधिकारित्वात्। इदं वक्ष्यमाणम्। **धर्मवित्**। धर्मस्याऽव्यभिचारि साधनत्वं जानातीत्यर्थः॥२६॥२७॥

तत्र प्रथमं धर्ममाह धृतव्रतेनेति द्वाभ्याम्—

SRI SUBODHINI: The creation of Mahabharata, being the commentary on the Vedas, became a great act of conferring welfare and help to everyone. IT IS SAID, THAT “DHARMA” CONFERS INNER MIND’S SATISFACTION. In the absence of the “result”, in the form of this inner “satisfaction”, any righteous action is deemed only as a useless effort! This has been explained earlier too. In fact it is said, that such an “effort” leads to sorrow instead! The addressal of “Oh Brahmins” is made to remind them about this, as it is one’s “duty” to remember, what has been learnt earlier. “Oh Brahmins!” The “forgotten Dharma” may not give you all inner satisfaction or happiness. But after all, its “ignorance” does not make it into “Adharma” (unrighteousness)!

Here, Sri Veda Vyaasa had the knowledge, that the divine “Aatma” is present everywhere. Yet, he did not

have peace and happiness, in his inner self. This, he thought to himself was indeed very surprising! The "surprising factor" was, that Sri Veda Vyaasa had both divine "Jnana" (wisdom) and "compassion" (Daya). Moreover, he was fully devoted to the practice of "Dharma" too! Even then, he did not get peace and happiness in his mind.

Usually, a person is entitled to get happy on the successful completion of his allotted task! But Sri Veda Vyaasa did not get satisfaction. Hence, the "task" completed, remained to be "fruitless".

Sri Veda Vyaasa now seriously thought, that "when I myself am unable to get my mind fully satisfied, how can anyone else attain satisfaction, peace and happiness with my creation? Due to this, my effort has become useless!". This way of thinking made Sri Veda Vyaasa, unhappy.

Sri Veda Vyaasa is the incarnation of "Jnana" (wisdom) of our Lord Sri Narayana. Due to this, he understood, that our Lord desired to make him do, something else. This thought consoled him a bit, but he did not get full peace of mind. He, now got certain, that he will be blessed by our Lord, with sufficient knowledge like before, to deal with the present "unhappiness". Thinking like this, he sat on the banks of the sacred Saraswati river, as this river redeems, the sins of everyone! He began to contemplate about his state of unhappiness, and he got his state of mind logically analyzed and got determined. He sat alone now. In this way, he avoided the "crowd" of persons eager to know about the various aspects of "Dharma". He desired his mind to be in an "undisturbed" state! Being a "deserving

person” of the highest category, he had come to know, about the necessity to be alone, and be “anxiety free”! The word “knower of Dharma” (Dharmavit) indicates that Sri Veda Vyaasa was fully aware of the ways and means of Dharma!

Firstly, through the next 2 verses, whatever “tasks” completed by Sri Veda Vyaasa, so far, are recanted.

धृतव्रतेन हि मया छन्दांसि गुरवोऽग्नयः।

मानिता निर्व्यलीकेन गृहीतं चाऽनुशासनम्॥२८॥

VERSE 28 Meaning: “I have, by observing the vow of continence and others, worshipped, with a sincere guileless heart and attitude, the Vedas, my Guru and also “fire”. I have disciplined myself to accept and follow their “orders”! I have also followed the “Dharma” fully, by initiating disciples on all the things, which I have learnt and practiced.”

श्रीसुबोधिनी: ब्रह्मचर्यव्रतानि वेदव्रतानि च धृतानि येन। छन्दांसि वेदाः। तेषां सन्माननं तदुक्तार्थस्य ज्ञात्वाऽनुष्ठानम्। गुरवोऽपि प्रसादिताः। अग्नयः सुहुताः। एतदेव सन्माननम्। व्यलीकं कपटम्। ईश्वरवल्लोकप्रवर्तनार्थं पाषण्डिवद्वञ्चनार्थं वा। अनुशासनमध्यापनम्॥२८॥

भारतकरणं च धर्मार्थमेवेत्याह—

SRI SUBODHINI: Sri Veda Vyaas says, that he had observed the vow of continence and also all the rules the Vedic “Dharma”! “I have adorned my Guru, and also worshipped Agni (fire). After knowing the meaning of the “Vedic” rules, I have devotedly followed them fully and in this way, I have offered my respect to them! I have made all my “Gurus” also very happy. I showed my deep respect to them, in this way, by making them happy! I have offered the appropriate “oblations” to the celestial

“fire”, and in this way, I have exhibited my respect for “fire”! I never practiced all these, with a view to “mislead” people like the non-righteous persons do, as I did all these, like our Lord Himself, who makes everyone adopt the path and means as determined by Him, out of His compassion and love for everyone! Moreover, all these practices were done by me with a guileless mind and attitude”!

Sri Veda Vyaasa created Mahabharata only for the sake of “Dharma” – this is being said through the next verse.

भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः।

दृश्यते यत्र धर्मादिः स्त्रीशूद्रादिभिरप्युत॥२९॥

VERSE 29 Meaning: “Through the creation of Mahabharata, the true meaning and purport of the Vedas have got spread in the Universe. This Mahabharata, though regarded as an “epic”, in reality, the inner meaning of the Vedas has been explained here. Even women, the Sudraas and others, through the medium of this epic Mahabharata, can attain the knowledge of Dharma, very easily.”

श्रीसुबोधिनी: भारतव्यपदेशेनेति। वस्तुतः कल्पसूत्रवद्वेदार्थप्रतिपादक एव। इतिहासवाचक शब्दकरणं तु व्याजमात्रम्। तदाह। भारतेति व्यपदेशमात्रम्। अन्यथा शूद्रादीनामधिकारो न स्यादिति हिशब्दार्थः। आम्नाये दृष्टान्तार्थमुक्तो धर्मो लौकिकोऽत्र प्रयुक्तः। न तु यज्ञादि। “धन्वन्निव प्रपा असी”त्यादौ यथा। अतएव वेदे प्रतिपादितो धर्मो न शूद्रादिभिर्ज्ञातुं शक्यः। अत्र तु शक्य इत्याह—दृश्यत इति। उपदेशव्यतिरेकेणाऽपि ज्ञायत इत्यर्थः॥२९॥

एवं धर्मान्निरूप्य तेषां फलव्यभिचारमाह—

SRI SUBODHINI: In reality, Mahabharata, like the “Kalpasutras” explains the purport and meaning of the

Vedas only. Even then, this treatise has been called only as an “epic” (Itihaasa). This was done (i.e. this treatise was not treated as a “Veda” itself) with a view to make this freely available to everyone (women, the Sudraas and others), as the “Vedas” are prohibited for certain categories of persons already explained above. That is the reason, Sri Veda Vyaasa created this “Mahabharata” as an “epic” only.

The “Dharma”, as described in the Vedas, is not usually understood by women, the Sudraas and others. But the meaning and purport of the Vedas, as given in this epic Mahabharata can be easily understood by all, even without being instructed. The “supernatural” state of the Mahabharata is conferred by the description of the meaning of the Vedas, and the “worldly” status is attained, through the description of the “worldly Dharma” described therein. In this way, the Dharma and the meanings of the Vedas, as described in this Mahabharata are “supernatural” (Aloukik) indeed!

In this way, even after observing all the disciplines of “Dharma”, the “result” (Phalam) of such observance (happiness and peace in the inner mind) did not take place — as per the next verse.

अथाऽपि बत मे दैह्यो ह्यात्मा चैवाऽऽत्मना विभुः।

असम्पन्न इवाऽऽभाति ब्रह्मवर्चस्व्यसत्तमः॥३०॥

VERSE 30 Meaning: “Even after observing this “Dharma” scrupulously, my “Aatma” did not get free from the “ego” of “bodily” identification! Hence, my “Aatma”, despite being endowed with the “brilliance” of “Brahman”, which is omnipotent, was feeling unfulfilled and dissatisfied- Utterly showing itself as an untruth!”

श्रीसुबोधिनी: अथाऽपीति। धर्मकरणे प्रयासस्मरणात्—बतेति। आत्मनामुपाधिभेदाद्भेदं मन्यते। ब्राह्मणदेह एव आत्मनो ब्राह्मणोऽहमिति बुद्धिः। न देहान्तरे। मानसश्च योगी भवति। अन्नमयत्वात्। नैयायिकवद्वा मनसो भेदः। अध्यासेन वा भेदः। अग्निवत्संक्रमणेन वा। तदाह। दैह्यो ह्यात्मा। तेनैव देहाभिमानिना न सन्तुष्यति। चकारान्मानसश्च। यथा देहाभिमानिदैहिकान्विषयान्प्राप्य तुष्यति तथाऽन्तःकरणाभिमानि तद्विषयान्। तत्र विषयाभावं निवारयति— विभुरिति। सर्वसमर्थोऽयमात्मा। असम्पन्न इव। प्राप्याऽपि सर्वविषयानसम्पन्नः। इवेति कदाचित्कदाचित्तथा स्फुरणात्। स्वस्मिन्विरुद्धधर्मावभासमाह—ब्रह्मवर्चस्यसत्तम इति। वस्तुतो ब्रह्मवर्चस्यी। प्रतीतिरसत्तम इति। पाठान्तरे तु ब्रह्मवर्चस्येन सत्तमः। ब्राह्मणानां हि ब्रह्मवर्चस्यमेव फलम्। तत्सम्पत्तावप्यसम्पन्न एवेति वा विरोधः॥३०॥

कार्ये सति कारणस्याऽऽवश्यकत्वात्कारणजिज्ञासायां योगजधर्मेण स्फुरितं कारणमाह—

SRI SUBODHINI: Sri Veda Vyaasa is now “repenting” - that all his efforts towards “Dharma” has indeed become a “waste” only! This view is conveyed through the word “Bata” (alas). Only in a brahmin’s body, the idea that “I am an “Aatma” arises towards one’s “body”. In other words, this idea does not get arisen in other types of “bodies” (other castes). When a person’s quality of “Satwa” (harmony) becomes “pure”, then only this thought of “Brahman” (ultimate truth) gets arisen in his mind. Due to the absence of this “pure Satwa”, a person gets attached to the “bodies” and treats everyone as different from oneself — including division of the one divine “Aatma” also as “many”! Here, Sri Veda Vyaasa appears to have lost the vision of seeing the One, undivided divine “Aatma” everywhere (Sarvaatmabhava). Hence, he was deprived of the “result” of inner “Aatmic” satisfaction and peace.

A doubt arises here. Sri Veda Vyaasa was a great Yogi and how come, he got this inspiration of treating his "body" as the "Aatma"? Answering this, it is said, that in the Yogi, the "relationship" with his own mind is prominent or special. Hence, here, this division between the body and "Aatma" has been accepted. Through this only, despite being a Yogi, Sri Vyaasa did not get the vision of seeing the "Aatma" everywhere.

If we examine this division between "body" and "Aatma" from the Vedic point of view also, we have to state, that "mind" is made up of "food" i.e. as per the "eating of food", the mind of man is made. This "division" in mind become a "reality", due to the different natures of "food". In the "Nyaya" (logic) system, the existence of "many minds" different from the "Aatma" has been accepted. Through these "divisions of mind", they have also accepted the "divisions" in the "Aatma" also!

Keeping all the above explanations in view, we should see the proper meaning of the words, "DEHYA AATMA" used in this verse i.e. the "Aatma" with the ego of a body. The "Aatma" with the "ego" of mind are innumerable and separate. Hence, the word used here is "Dehya Aatma" (see meaning as given above). In other words, we can interpret this to mean, that the "Aatma" with the ignorance of a "body" is always a "separate different" entity. Like fire gets into the entire circumference of an iron ball, in the same way, the "Aatma" appears as separate and different, when it accepts the flow of different types of thoughts of the mind! In this way, the "Aatma" looks "different" from each other. Thus, the Aatma, which is "egoistic with the body"

cannot become happy or satisfied with itself! In the same way, the "Aatma" of the Yogi also cannot become satisfied with the "ego of the mind". Like a person, who is attached to the "body" becomes satisfied and happy with the enjoyment of desired objects and their attainment, in the same way, the Yogi also becomes satisfied with the attainments of his inner mind (i.e. at the mental level).

"Aatma" is one only and is omnipotent. It has everything under its command and control. But due to identification with the "body", it remains as though it is unfulfilled and dissatisfied — despite every joy, object and material being under its control! This "attitude" of being "unsatisfied" is denoted, through the use of the word "Yiva" (as though) in this verse.

Really, this "Aatma" is always brilliant with the "brilliance" of Brahman! "I have attained easily, the "brilliance of Brahman", through the study and teaching of the Vedas, and my "Aatma" is filled up with this. Even then, I am feeling a great "void", and something very much "missing" in this — something "unreal"! Alternately, the words used in this verse, would also mean, "Despite being the "best" due to the presence of the "brilliance of Brahman", this "Aatma" of mine is feeling unfulfilled and incomplete"! Really, it is due to the strength of the Vedic knowledge only, a person attains the brilliance of Brahman, and this is considered as the "highest blessings" for Brahmins. But even with this "blessing", Sri Veda Vyaasa felt, as though, his "Aatma" is very poorly endowed. "This feeling was not proper" — thus, Sri Veda Vyaasa thought!

From this state of mental dissatisfaction of Sri Veda Vyaasa, we can surmise that, there, indeed, is the

presence of a valid reason for this. Accordingly, he gives out the “reason” for this, through his Yogic contemplation (i.e. whatever he was “inspired” with).

किं वा भागवता धर्मा न प्रायेन निरूपिताः।

प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः॥३१॥

VERSE 31 Meaning: “Alternately, is this dissatisfaction in my mind caused by my failure to describe the “Bhagavata Dharma” connected and related to our Lord? This “Bhagavata Dharma” is very dear to the noble saints and “Paramahamsaas”. This “Dharma” only can confer the actual “Darsan” of our Lord for the devotees. In reality THIS BHAGAVATA DHARMA ONLY IS VERY PLEASING AND LOVED BY OUR LORD.”

श्रीसुबोधिनीः किं वेति। भागवताः प्रमाणतः साधनतः फलतश्च भगवत्सम्बन्धिनः। ते अनुष्ठिता अपि न निरूपिताः। अधिकारो हि निरूपणे। सर्वे धर्मा निरूपिताः। सर्वेषां न परमहंसानाम्। यद्यपि तुर्याश्रमधर्मा निरूपिता अवधूतधर्माश्च। तथाऽपि ते न तेषां प्रियाः। क्लेशभूर्यल्पसारत्वात्। नन्वानुशासनिके तेऽपि निरूपिताः? तत आह—प्रायेणेति। भागवता धर्मास्तु स्वतन्त्राः। ते ह्यन्यशेषेण निरूपिता न निरूपिता एव। आनुशासनिके हि कालादिशेषत्वेन निरूपिताः। परमस्य हंसाः परमहंसाः। परमाश्च ते हंसाश्चेत्यत्राऽपि परमत्वं भगवदीयत्वेनैव। परमहंसत्वसाधका एवाऽन्ये धर्माः। सिद्धे पुनः परमहंसत्वे भगवद्धर्मा एव प्रियाः। परमात्मत्वाद्भगवतः। गङ्गादर्शनानन्तरं यथा गङ्गादेवतादिदृक्षा। तथाऽऽत्मज्ञानानन्तरं परमात्मदिदृक्षा। सा धर्मैरेव सम्पद्यते। ननु तथापि कोऽयमत्याग्रहस्तत्राऽऽह—त एव ह्यच्युतप्रिया इति। त एव धर्मा एव। हीत्यात्मपर्यवसानात्। यदि ते परमहंसास्तदा पारम्पर्याद्गौणता। भगवतो भगवदीयानां च प्रिया इत्यर्थः॥३१॥

SRI SUBODHINI: This “Bhagavata Dharma” is closely related to our Lord, through proof (evidence), through the “Saadhan” (spiritual practices) and the

“result” (Phalam) also. “I have followed these rules and practices of “Bhagavata Dharma”, but I have failed to describe it fully. I have been given the “authority” to describe and explain this. I have, up to now, described the “Dharma” of everyone and for everybody; but, I have yet to describe the “Dharma” of the devotees and the noble saints of the “Paramahamsa” nature. Though I have explained the “Dharma” of the Sannyasis, and those of the wandering monks, (Avadoot) though these “practices” are not dear to the noble saints of the “Paramahamsa” nature! The reason is that, in these practices, there is a lot of stress and difficulties, and the result or benefit is very little only!

Sri Veda Vyaasa thought to himself now, that in the Anusasan Parva of Mahabharata, he had explained this “Bhagavata Dharma”. For this, he offers the answer by telling that “Na Praayena” — “Perhaps I have not done enough justice to it’s total explanation”. The “Dharma” connected with our Lord is considered as “free and independent” (Swatantra). If this “Dharma” is explained away, only as “part” of something else, then this explanation is as good as “no explanation” and is defective (inappropriate, as this is an independent path of great value). In the Anusasan Parva of Mahabharata, this “Dharma” has been explained, as part of “Kaala” (time) and not in an independent way!

“I HAVE NOT EXPLAINED THIS GLORIOUS “BHAGAVATA DHARMA” IN AN INDEPENDENT AND PROMINENT WAY. MY FEELINGS OF UNHAPPINESS AND DISCONTENTMENT IS DUE TO THIS FAILURE ON MY PART ONLY.”

By the use of the word “Paramahamsa”, only our Lord’s devotees (Bhakthas) are indicated. The word

contains the meaning of “the highest devotees of the Lord, who is the highest” (PARAMASYA HAMSA” – “PARAMAASCHA TE HAMSA”). In other words, these devotees belong to our Lord only (Bhagavadeeya). In fact, all other systems are also designed to make the devotee “belonging to our Lord” only. On becoming totally belonging to our Lord, a devotee will love and like only the “Bhagavat Dharma” as OUR LORD ONLY IS THE SUPREME “AATMA” OF EVERYONE! OUR LORD I.E. OUR “AATMA” IS CONSIDERED AS THE “DEAREST” TO EVERYONE, OVER AND ABOVE, EVERYTHING ELSE!

Like a devotee becomes eager to have the “Darsan” of the celestial deity presiding over the Ganges river, after having the “Darsan” of the Ganges river, in the same way, after getting the knowledge (Jnana) of the “Aatma”, a devotee, gets eager to have the “Darsan” of our Lord, who is the “Paramahamsa” (supreme “Aatma”). A devotee can get the “Darsan” of the Paramahamsa only through the practice of “Bhagavata Dharma”.

Sri Veda Vyaasa asks the question to himself, as to why, he has got this pressing desire to describe the “Bhagavata Dharma”? Answering this, by himself, he says that, “This Bhagavata Dharma, which is fully connected to our Lord, is liked and loved by our Lord Achyuta Himself”. Here, our Sri Mahaprabhuji has brought out the subtle difference in the attitude of “Bhakthi” between the Paramahamsa devotees, attached to the “imperishable Brahman”(Akshara) and the devotees, who are devoted and loving to our Lord Sri Achyuta only. He says, that the devotees who are devoted to the “imperishable Brahman” are considereds

“lower”, (Gowna) as they do not become “beloved” (being loved) by our Lord. The “Dharma” connected with our Lord enables the devotee to attain the “result” in his “Aatma” i.e. THIS DHARMA IS VERY MUCH LIKED BY OUR LORD, AS THE RESULT OF THIS DHARMA ENABLES THE DEVOTEE TO ATTAIN OUR LORD! The word “ACHYUTA” denotes both our Lord and His devotees.

तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः।

कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहतम्॥३२॥

VERSE 32 Meaning: “In this way, after considering himself as unfulfilled, when Sri Veda Vyasa was feeling very unhappy and sorrowful, sage Naarada, a great devotee of our Lord Sri Krishna, came to the holy hermitage of Sage Vyasa, situated on the sacred Saraswati river.”

श्रीसुबोधिनीः पाषण्डनिवृत्तये आश्रमपदप्रयोगः। मुख्ये सम्प्रत्यय इति च। एतादृशे विषये नारदस्याऽधिकारात् प्रथममागत इत्याह—तस्येति। खिलं न्यूनम्। स्वत एव भगवद्धर्मनिरूपणे तु पूर्वोक्तभारतादेरस्य च विरोधाद्विरुद्धवक्तृत्वेनाऽप्रामाण्यं स्यात्। अतः खिद्यतः। नारदवचनात् तथा कथने न विरोधः। कृष्णस्येति वाच्यनाम्नोत्तमवक्तृत्वं बोधयति। अथवा। कृष्णस्य नारद इति। प्रागुदाहतं, सरस्वतीतटे॥३२॥

साकांक्षस्य कृत्यमाह—

SRI SUBODHINI: The purport of the words used by our Sri Mahaprabhuji viz. “The use of the word “Aashrama” is to redeem the blemish of “unrighteous status” (Paakhanda) is, that both this “Aashrama” of Sannyasa (renunciation) and of “Paramahamsa” are without the blemish of “unrighteousness”. If this is so, why then the word “Paramahamsa” is used, though the

Lord's devotees (Bhaktas) are indicated. The word

“Bhagavata Dharma” is common to all? Answering this, it is said, that “USUALLY ONLY PARAMAHAMSA DEVOTEES ARE ATTACHED AND LOVING TO THIS “BHAGAVATA DHARMA”.

Sage Naarada has got the “authority” to initiate anyone on this “Bhagavata Dharma”. Hence, he came to Sri Veda Vyaasa’s hermitage. In the first instance. Sri Veda Vyaasa was feeling very unhappy, about his “creations” (treatises) i.e. lower in order! He was feeling sorrowful by thinking that, “If I were to, by myself, describe the Bhagavata Dharma, then it may go against the ideas and ideals explained in Mahabharata and other treatises made by me, so far. As such, the authority of my words will be questioned, due to contradictions. If sage Naarada were to describe the “Bhagavata Dharma”, there will not be any opposition or contradiction!.

Sri Veda Vyaasa has been called here as “Krishna” — as the words of Sri Bhagavatam glorifying our Lord Sri Krishna are considered as the “best”, and through this Sage Vyaasa is considered as the “best”. Alternately, we may also say, that Sage Naarada, the devotee of our Lord Sri Krishna had come there i.e. to the sacred banks of the Saraswati river.

Whatever Sri Veda Vyaasa did, for the purpose of removing his sorrow, is being told, through the next verse.

तमभिज्ञाय सहसा प्रत्युत्थायाऽऽगतं मुनिः।

पूजयामास विधिवन्नारदं सुरपूजितम्॥३३॥

VERSE 33 Meaning: “On realizing the visit of the great Sage Naarada, Sri Veda Vyaasa got up immediately, and worshipped as per tradition, Sage Naarada, who is

always worshipped by the celestials. Sage Naarada was worshipped as befitting Lord Brahma!"

श्रीसुबोधिनी: तमभिज्ञायेति। नारदेति (?) स्व इत्यत्र व्यासकार्यसाधक इति वा। स्वकार्यसाधक इति वा। सहसेति। अनभ्युत्थानकालेऽपि। मुनिः अकालाभ्युत्थानयोर्गुणदोषद्रष्टा। विधिवत्। गुरुजनपूजायां यो विधिः। अथवा। विधिमिव नारदस्य ब्रह्मपूजेव। शुद्धसात्त्विकानामपि किञ्चिज्ज्ञेयमस्ति। अत एव देवैर्नारदपूजनम्। अत एव स्वस्याऽपि। इति नाऽत्राऽलौकिकं किञ्चित्॥३३॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे चतुर्थोऽध्यायः॥४॥

SRI SUBODHINI: Sage Naarada was firmly established in his "Aatma" at all times. "Due to this, the sage has come only to fulfill my task". He has also come to fulfill his task of spreading the glory of this path of "Bhakthi". Even before Sri Vyaasa could get up, Sage Naarada had come! Sri Veda Vyaasa knew the proper ways of welcoming the masters and teachers, (Gurus) and Sage Naarada was welcomed and worshipped like Lord Brahma Himself! As the celestials, who were of the quality of pure "Satwa" were also in need of "knowledge", they worshipped Sage Naarada for the purpose of attaining "Jnana" (knowledge). Sage Vyaasa now worshipped Sage Naarada, like a devotee would worship Lord Brahma, with a view to attain the "new knowledge"! The result of this "worship" will not be "unseeable", but will be actually felt and experienced as "Jnana" or knowledge. This is what is indicated here, through the words, "There is nothing "supernatural" here".

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 4 of Canto I of Shri Mahā Bhāgavata Purāna.

tropic of cancer (*uttarāyana*)
9243

truth (*satha*) 8474

truth (*sathyam*) 8654

truth ! (*tatwa jignāsa*) 8532

truth (*principles*) 8540

truth of brahman (*our lord*) 8685

two parts (*amsa*) 8833

u

ugra (*cruel*) 8707

ultimate bliss (*paramaananda*)
8797

unbroken continence
(*brahmacharya*) 8634

unconscious (*achid*) 8574

union (*saayujyam*) 8867

union with the lord (*samaadhi*)
8395

universal body (*brahmaanda*)
8621, 8624, 8681

universal form (*viraat purusha*)
8619, 8627, 8628, 8655,
8633

universe (*viswatachakshu*) 8631

universe (*ishwara*) 9088

universe (*tadaatmya*) 8415

unrighteous (*wrong actions* —
adhaarmika) 9195

unrighteous fully (*adharmik*)
9028

unrighteous (*adharmi*) 9026

unrighteous status (*paakhandā*)
8774

unseeable fortunate (*i.e. luck*)
8534

unseen (*avyakta*) 8684

unseen (*luck or fortune*) 8836

untruth (*anrutam*) 8654

upaadhi (*burden*) 8903

upaadhi (*imposition*) 8580

upadesa (*instruction*) 8647, 8689

upanishads (*vedanta*) 8441

usefulness (*purpose*) 8533

uttamasloka (*praised by the noble
saints*) 8708

v

va (or) 8831

valour and courageous exploits
(*paraakrama*) 8702

varaaha (*boar*) 8640

various duties (*dharma*) 8777

vast universe (*bhuvana*) 8627

vast universe (*brahmaandam*)
9216

vayoo (*wind*) 9047

vedic treatise (*samhita*) 8975

vedic references (*proof*) 8971

very rare (*duscharm*) 8644

vidhya (*knowledge*) 8688

vijana (*uninhabited*) 8919

vijnana (*special knowledge*) 8900

violent shaking of this earth
(*chaladguhu*) 9270

vipra (*common meaning is
brahmin*) 8505

viprarshe (*sage — brahmin*) 9197

viprarshi (*brahmin — sage*) 8714

viraat (*universe*) 8619

virtue (*guna*) 8756

virtues (*dharma*) 8841

virtues (*gunas*) 8423, 8717, 9236

virtues (*gunavarnan*) 8854

virtues (*status*) 8502

viseshaaves (*special ingress*)
8638

vital air (*praana*) 8790, 8990,
19157, 9217

vows (*promises*) 9028

vyaasagoonum (*son of vyaasa*)
8516

W

wandering monks (*avadoot*) 8772

warrior class (*kshatriya*) 8653

way (*saadhan*) 8467

wealth (*artha*) 8536, 8540

well of darkness (*gruham
andhakoopam*) 8515

wet tree (*green*) 8586

wheel (*chakra*) 8449

whole (*amsi*) 8413, 8679

whose gunas (*qualities*) 9122

wicked person (*dushta*) 9118

wind (*pranayaama*) 8964

wind (*vayoo*) 8618, 8682, 8939,
9046

wind came fire (*agni*) 8618

withdrawal from actions
(*nivruthi*) 8978

withdrew (*disappeared*) 8916

witness (*sakshi*) 8791

words (*sabda*) 8577

words (*vaani*) 8518

worldly (*loukik*) 8530, 8534,
8566, 8761, 8891, 9239

worldly knowledge (*loukik jnana*)
9277

worldly language (*views*) 8398

worldly rules (*maryaada*) 8489

worldly way (*seemingly*) 8425

worshipping and serving (*pooja*)
8553

worshipping the lord
(*mahapurusha*) 8740

wrong praise (*flattery*) 8454

Y

yaaga (*sacrifice*) 8754

yadu (*vrishni*) 8668

yagna (*sacrifice*) 8649

yama and niyama 8598

yash (*fame*) 8485

yoga of action (*karmayogi*) 8480

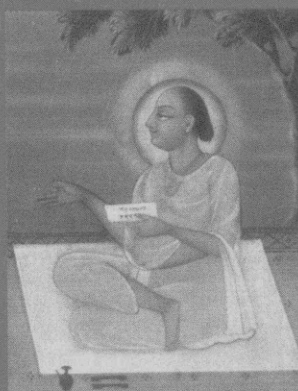
yudhishtira (*kurupati*) 9063

yuga (*aeon*) 8464, 8938

yuyudhana (*saathyaki*) 9045

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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